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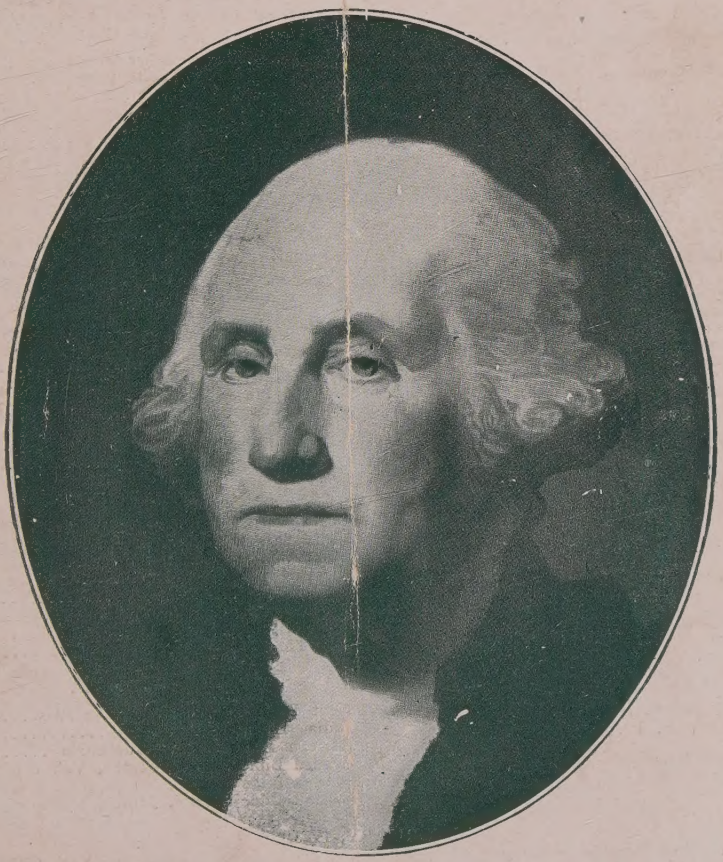
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

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Machinery of the Local League—Harry Hodges	2 cents
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"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly in January, April, July and October

Each quarterly number ready on the 15th of the month preceding.

Single copies 1 yr....$ .25	25 copies 1 yr...$3.75
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Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can be secured as noted below:

SENIOR

The Way—Jacobs	$1.25
Workers with God—Greever	.90
India on the March—Clarke	.75
In the Vanguard of a Race—Hammond	.75
I Believe—Hunton	.75
Six Years in Hammock Land (South America) —White	1.25

INTERMEDIATE

The Girl's Year Book—Y. W. C. A. Press	$1.00
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Fireside Stories for Girls in Their 'Teens—Eggleson	1.50
Around the Campfire with the Older Boys—Eggleson	1.50
The Thoughts of Youth—Duny	.75

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Next Door Neighbors—Applegarth	$1.50
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Graded Bible Stories, Mutch, Vol. 2 (ages 7-10)	1.50
Graded Bible Stories, Mutch, Vol 3 (ages 9-11)	1.50

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Of the Church - By the Church - For the Church

Luther League Review

FINDING THE FACTS IN ANY LEAGUE

Is your Luther League organized for efficient work? Have you an efficient President?

Is your President supported by an efficient Executive Committee?

Do the other Vice-Presidents really work at the activities of their several departments? (The First Vice-President usually can show a fair average of effort.)

Is the business of the League as well managed as the business of the successful merchants of your community?

Could you write a report of the League's work for last year without padding or vague generalities, that would justify the year's expense and effort spent on the League?

Is your membership list a relic, a guess, a Chinese puzzle, or actually a list of living, accessible, dependable members?

Have you a budget, with plans for the spending of every dollar you purpose raising, or do you take a collection whenever it becomes necessary to get money for some emergency that might have been foreseen, but wasn't?

In a word, can you, or anybody, prepare a definite survey of your League so that a new pastor, for instance, might study it with the certainty that he was getting exact and essential information about one of the Church's important agencies?

The thing can be done, of course. But in some Leagues the doing of it would be no light labor.

Until such a survey is possible, nobody can tell what your League can do or should do or might be expected to do in a given situation. And when that knowledge is available, your League will be twice as useful, with the same resources, as it could possibly be under the policy of "muddling through."

"Go ye therefore into all the world, and preach the Gospel to every creature."

"Lift up your eyes and look on the fields" (John 4:35).

(A Bible study prepared for mission study groups by Mrs. Louis Grey, formerly Miss Mary Lou Bowers, Japan.)

Read Acts 8:4-8, 12-17, 25.

Lesson taught: *Enlargement of opportunity coming through study of missionary problems.*)

A wise business man, before undertaking an important enterprise, will first of all make a thorough study of the conditions which he will encounter, the obstacles that must be overcome, and, on the other hand, take account of his resources to see if he has the means for the successful accomplishment of his purpose.

There is no more important business than that of the King of Kings and the Lord of lords.

It is our business, as His workmen, to save souls. But, in order to undertake this great task, we must make a study of conditions and environment in which these could exist. Being ignorant of them, we cannot fully realize the great need of the heathen world for God, the only true and living God of Love. In Acts, Chapter 8, we find an illustration of how even the chosen apostles, who had lived so close to the Saviour during His earthly life, were opposed to giving the Gospel to those outside of the Church, until they had made a study of conditions, and found that those whom they called foreigners not only greatly needed Christ, but that God had wonderfully blessed the preaching of the Gospel among them by Philip, a layman, and many souls were being saved. After the death of Stephen, on account of the severe persecution, the Christians were scattered abroad, even going into Samaria, and everywhere they went they preached Jesus as the Saviour. Many of the Samaritans believed; but when the apostles at Jerusalem heard that the Gospel was being preached in Samaria, they waited till the movement was investigated before giving it their cordial co-operation. They sent their chief men, Peter and John; and when these brethren had seen how God gave his Holy Spirit on the Samaritans, and many miracles were being done among them, they not only approved, but sent others to other cities of the Samaritans. When these apostles returned to Jerusalem, by their reports they opened the eyes of the home people to the necessity and importance of missions outside the home field. A larger vision and a fuller realization of what the Lord meant when He said: "Go ye into *all the world* and preach the Gospel to *every creature*."

Mission Study?

Every Luther League which aims to provide missionary education for its members should plan to study the current mission study books for young people for 1922-1923. They are the books prepared especially for young men and young women in our Protestant churches throughout America. Both the books are listed in our Luther League Reading Course. We earnestly hope that every Luther Leaguer who has not read both books will do so within the next six months. We beg every League to study at least *one* of the books.

"India on the March"

is the title of the foreign book, which is written by Alden H. Clark. The book is most entertaining. It is the sort of book that one finds hard to put away without reading the whole thing. Listen to these chapters: 1, "The Wonderland"; 2, "The Meeting Ground of East and West"; 3, "A Village Wrestler"; 4, "Out of the Mire"; 5, "Born to Be Robbers"; 6, "Scouting in India"; 7, "Those Poor Missionaries"; 8, "Christians Who Count." Don't they sound interesting?

Chapter 1 takes you on a most fascinating trip through the great, busy, modern city of Bombay; 1,200 miles to the north among the Himalayas; then to the very heart of the Ganges plain, where live more people

an there are in the United States, Canada nd Mexico. On our trip we meet many in- resting people and see many unusual ghts. We find ourselves filled with admi- ation one moment, with pity the next.

Chapter 2 makes us open our eyes in mazement to realize how much nearer to- ether the East and West is than many of s seem to realize. Do you know the origin the "Arabic numerals" which we use very day? This chapter tells us many ings that we should know if we are to be telligent concerning the history which In- ia has made and is making today.

But no more will I tell you now. The last apters are simply fascinating. See pages 38 to 143 for the story of one of our be- ved Lutheran missionaries.

I will tell you about the Home Mission ook next month.

West Indies. Primary education is shame- ully neglected in the West Indies. Even in orto Rico, where Uncle Sam has spent illions to raise the educational standard, he local politicians have persisted in taking any backward steps, one of which makes he school age ten years. We will miss a reat opportunity if we do not establish chools for the little children that now are enied education. A primary day school pened by one of our pastors witnessed a emarkable scene at the opening session, hen fathers and mothers, quitting work, rowded the chapel to the very doors, beg- ing that their children be taken. In the irgin Islands the public schools are in- dequate, and, outside the work done in utheran kindergartens, practically no effort being made to care for children under six ears of age.

Our kindergarten work has been greatly lessed. There is a large and successful indergarten at Christiansted, one at Fred- riksted, and in Porto Rico Miss Probst upervises several very flourishing kinder- artens. Over 500 children are enrolled in ll the schools.

There is great need for our Theological eminary which trains native workers, and or which an adequate building will soon be vailable through a legacy left by the Rev. . L. MacMurray.

A young man at the York convention aid to us: "We always have our largest ttendance when the missionary programs re rendered." So we feel that we must rive to make the missionary program bet- r and better. Won't you help us to do his?

OME THINGS SOME LOCAL LEAGUES ARE DOING.

One hundred and fifty local Leagues are upporting protégés in India. Literature is being sent to home mission stations. Gifts have been sent to children at mission in Liberia, Africa. A room has been furnished in the Young Women's Hospice in Milwaukee. Emmanuel, Albany, N. Y., is planning to support a missionary in India. Akron, Ohio, is paying three shares in men's ward in hospital, Tarlupad, India. Kountze Memorial, Omaha, Neb., is conducting services at the County Hospital. Otterbein, Ind., is supporting a ministerial student.

SOME THINGS SOME DISTRICT LEAGUES ARE DOING

Buffalo is purchasing an automobile for a foreign missionary. Inner Mission work is being done in a city. Luther Leagues, Washington, D. C., are supporting a native worker in India. Luther Leagues of Baltimore have presented a missionary exercise. Baltimore Leagues have also set apart a period for prayer for missionaries.

SOME THINGS SOME SYNODICAL LEAGUES ARE DOING

Have you heard about the splendid missionary budget of the Luther League of North Carolina? Listen—

$1,600 for Home Missions
1,600 for Foreign Missions
150 for Theological Seminary

$3,350 for others—
and $800 for self (current expenses). Hurrah for North Carolina! Eighteen hundred members and a budget of $5,000. What League can equal that?

The Luther League of New York State in its program asks that "some definite work be done for two of the three following causes—Inner, Home and Foreign Missions."

(These notes were selected at random from League News Items in the REVIEW. Please write and tell us about what you are doing. We would like to stimulate others through your activity.)

OUR MISSIONARY ROLL CALL.

Miss Sarah Mayberry (now Mrs. Fred Fielder) a former secretary of the Luther League of Pennsylvania-India Mission.

Miss Marion Potts a former secretary of the Philadelphia District League-Japan Mission.

We hope to have a Luther League Missionary Service flag ready for the next biennial convention.

GENERALLY

Doc Scothorn says that goat's milk is better than cow's milk for children and there should be a goat in every home. There is! —*The Osteopathic Physician.*

Life Service Department

"Wist ye not that I must be about my Father's business."

THE Life Service Department will, in this issue of the REVIEW, so far as space will permit, answer some of the questions which have been directed to the secretary of this department. The most important ones may be summed up in these: (1) What is the purpose of the department? (2) What method of procedure will it follow?

First, we hope to be able, in a small way at least, to fulfill the aims and purposes which the Luther League of America expects and as expressed in Article 3, Section C, and Article 8, Section 4, of the revised constitution. Briefly stated, we are asked to direct the thoughts of the young people to the service of the Church, both as a vocation and as an avocation, and secure recruits for the same.

To reply to the second query, we hope to work in co-operation with the established boards, societies and educational institutions of our Church, as well as to work through the League organization itself. We have the fond hope that an effective, central, co-ordinated Life Service Department may soon be developed in the United Lutheran Church both for greater effectiveness and to put to a minimum the loss of energy. Until such a plan or a more effective one has been developed we must work with and through the League organization as we have it, hence the effectiveness of the department will depend very largely on the efficiency of local, district and State organizations.

State and District Presidents and Executive Committees, we come to you with our first request. Get your State and district constitutions tuned up with the revised national constitution. Under the heading, Objects (or Purposes), include Education, Missions and Life Service; under Officers make provision for Life Service Stewardship Secretary (probably best to be appointed by the Executive Committee); or have a Life Service Stewardship Committee if considered more effective. (Ohio has already remodeled her constitution. It will be a good model to follow.)

Concrete plans for co-operative work will be ready for these State officers as soon as they are actively functioning.

The Luther League can profit by the plans and experiences of some of our sister Young People's Societies, and plan now to hold summer schools or conferences either separately or in conjunction with other organizations of our Church. At these conferences the devotional as well as the social sides of life can be given opportunity for expression. One denomination had seventy successful institutes in 1920, attended by 40,000 young people, with 4,000 decisions to some form of distinctive Christian work. In 1922 the number of institutes, as well as attendants and recruits, was greatly increased. We would question neither the success nor the practicalness of these summer schools. Other denominations are conducting similar schools with gratifying success. The Synod of Ohio is already planning for a yet greater school for next summer. It is not too early to begin plans now for both the place and the program. A vacation spent at such a place will never be regretted.

So far our discussion has had to do with plans which we hope to see carried out at the proper time in the very near future. What for the present?

Unfortunately, we have no formula by which indifferent or semi-Christian young people might be turned, not only into active Church workers, but also into the choosing of a distinctively Christian work, such as the ministry, home missions, foreign missions, inner missions, director of religious education, deaconess work, Y. M. C. A., Y. W. C. A., pastor's assistant, or congregational secretary, etc. Too often otherwise consecrated young people also forget or have never given the thought that their talents might have been given them to be used wholly in His service.

To win recruits to a distinctively Christian work is not a mechanical herding in process. It comes through intelligent understanding and training, above all through a thoroughly consecrated life.

Young people must be brought to realize that they have a mission in life, other than to occupy space—a mission not so much to labor to make a living only, as important as the bread and butter question is; but to labor to make a life. A life which has found that station among men which will at once have made fellow companions happier, nobler and more useful, thus elevating itself at once to a life which truly counts for Him.

One of the very first steps in the choosing of a life work is the forming of a *great purpose.* The ship to be of value must have a rudder, so must a life have an aim. The only question worthy to be asked is, "What shall I strive to accomplish during my life?" There is for us one, and only one, ideal example, and that example is Jesus Christ. There is finally only one purpose, and that is the purpose Jesus had for His own life, viz., "God and the kingdom of God." To the Master, God and His kingdom represented the highest good for which man might strive. "The object of Jesus was to induce men to base all life on God and His method was to base all His own life on that supreme Person. His teachings for other men lie firmly in His beliefs and principles for Himself." For men there is no way to start right in making life decisions save the way of Jesus. There is no way to reach a right decision if God is left out or given a secondary place. We, like Jesus, "must rest our lives upon God, identify our lives with God, make His business our business, his house our house, and do it joyfully even as Jesus did."

This, to the youthful life, may seem a bit relentless, but the New Testament is a relentless book. "Christianity is not a religion of electives, in which you can choose the things you like and ignore the others." We are professed Christians, so must we also be in practice.

"The particular calling or occupation is important, as any instrument with which man does his work is important, but the occupation is at its best only the agency, the means, the instrument with which a man carries out in the world the large or small, the high or low, the good or bad, the holy or unholy objects and purposes of his life." The controlling purpose is the important thing.

What that purpose should be we have already indicated. To aid in selling (speaking in all reverence) that purpose is our privilege.

This task would in many instances be less difficult were the youth himself the only person to be considered. All young persons have parents, but by no means are all these parents Christians. Many are truly consecrated and noble, others use the Church and the Means of Grace merely as a fire escape. Such persons, in discussing life plans with their sons and daughters, if they discuss them at all, have but one question in mind, viz., "Where can you make the most money?" They ignorantly are willing to sell their children's birthright for a mess of pottage. They forget that their sons and daughters are "talents" which have been entrusted to them to be invested—invested not selfishly and with selfish motives, but for the "King."

Perhaps the Church has been too much playing the part of Ali Hafed, who, after searching for acres of diamonds in far away fields, only to meet with death in self-destruction, when the precious stones were discovered in the back yard of the farm he sold to go in search of his heart's desires. That the young are the diamonds of the Church is more being realized. Life decisions are made quite early in life. Statistics show that the first impulse toward life decision in the vast majority of cases is received before the sixteenth year; that, under proper vocational guidance, these impulses lead to a great majority of definite decisions before the nineteenth year.

In view of these facts, the League represents the really logical place where the crude stones of indecision and lack of great purpose may be polished into the diamonds of great purpose, that all lives may count for God regardless of vocation, and, better yet, other lives dedicated to some form of distinctive Christian work. The great Polishing Wheel used in this process must after all be "God's Word." That must interpret life for young and old, hence the need of getting the Leaguer, and by all means those who should be Leaguers, and this Word together.

The March issue of the REVIEW will have more to say concerning methods to follow in securing decisions. Cards are now prepared. A few very excellent supplementary books are here suggested:

"Studies in Christian Stewardship," Traverce Harrison.

"This Mind," William F. McDowell.

"Money the Acid Test," David McConaughy.

"The Message of Stewardship," R. S. Cushman.

These may be secured from the United Lutheran Publishing House or any of its branches.

Methods

"Variety" Meetings.

DO you always conduct your meetings in the same way? Try varying them from time to time. Be on the lookout for "different" plans to introduce into the meeting. Variety is the spice of the League meeting, as well as of life.

Announcing the Meetings.

Announce your meetings in different ways, do not always have the same announcement that "the usual meeting of the Luther League will be held at the usual time in the usual place." Now and then do have an unusual meeting!

One week have invitations passed out after Sunday School; another week call up as many as possible on the 'phone; another week put up a poster in the vestibule of the church, giving in some bright, catchy way the subject of the meeting; again have a short, sparkling notice of the meeting in the church bulletin, or have the president of the League make a brief announcement in Sunday School.

Put notices in the newspapers, have cards printed with a list of the topics and the leaders, and distribute these.

Look for new ways of announcing the meeting.

Arranging the Chairs.

Do not arrange the chairs in the same way for every meeting. Monotony, even of surroundings, will kill the best society.

For a Lenten or Easter meeting, arrange the chairs in the form of a cross.

For the Christmas season, arrange them in the shape of a star.

For a leaderless meeting, that is, a meeting where everybody knows just where they are to take part in the program and the whole meeting is conducted without announcements of any kind, arrange the chairs in the form of a hollow square, with perhaps two rows.

If you want no back seats, arrange a row of chairs in the form of a V, then make rows on either side, with each row three chairs shorter than the last. Result, the leader stands in the center of the V, all have front seats, and attention is readily secured.

For a duet meeting, where everything is double, arrange the chairs in twos, have two leaders, two to give Scripture readings, have two poems read, etc.

The Program Itself.

A good skeleton program on which to build your meeting is opening hymn; prayer; Scripture reading; Psalm recited; one verse or two of a hymn; the topic itself studied, with Bible readings, paragraphs and items read or told; discussion; sentence prayers; several verses of another hymn; closing. Let everything used correlate with the topic theme.

Vary this; do not always have the same way of studying the topic.

Sometimes have hymn read and explained verse by verse, alternate boys and girls singing verses; use hymn as a prayer; use it to deepen the impression of the topic studied; use it as a challenge to service of some form. Vary the way in which hymns are used.

Repeat the Psalms in concert; have the leader and the society read alternate verses; have four or five read the Psalm through, taking the verses in turn, or have them memorized. Select an appropriate Psalm each month as a memory Psalm.

Have the topic presentation itself vary. Have it in form of essay; have discussion follow; have a number present the thoughts as found in the Review, adding original thoughts, and then follow with open discussion. Sometimes have it given in form of debate. Again, have it presented from the standpoint of the Bible passages accompanying it. Use quotations in connection with the theme. Try different plans of presenting the topic.

Let the closing minutes of the meeting crystallize the impression sought for in the topic. The meeting need not always close with the Benediction.

—

THE PERFECT COUGH

Miss Morris—Well, I am glad to see you are coughing easier this morning.

Patient—I ought to. I practiced all night.—*The National, Lucy Webb Hayes Training School.*

The Social Meeting

PATRIOTIC PARTIES IN FEBRUARY

FIRST of all, let us call your attention to the fact that the social page will be written in a little different style than previously. Each month a group of names or suggestions for a series of socials will be given which can be used throughout the year. Therefore *preserve this page.* Make a notebook, pasting in each month this page, and refer to it from time to time in arranging your socials. The hints given for the twelve months will form a good recreational program for your society, and the hints given each month can also be used as material for a conference on social work at your conventions. Why not a social chairman in each district or State organization to aid the problem of providing proper recreation for the young people?

The following groups of social activities will be treated in this order: February, Patriotic Socials; March, Social Service Activities; April, Formal Socials, Banquets, Inter-League events; May, Missionary Socials; June, Good Games for Any Social; July, Outdoor Socials and Activities; August, Social Plans for Starting Fall Work; September, Congregational Socials; October, Educational Socials; November, Thanksgiving Activities; December, Christmas Festivities.

If you have held any unique socials, or have tried out any original plans for social work in your League, send it to this office. We will be glad to hear of it. Let us make this an exchange.

Many of our holidays have degenerated into a mere feasting and merry making and many days have lost their real significance. February 22 is more of a social than a serious celebration; we preserve the cherry tree and the hatchet and forget Washington and the things for which he stands. Lincoln's Birthday should remind us of the sterling qualities of him whom we seek to honor. Independence Day, instead of a day of mere noise, should be a clear call to genuine patriotism. Thanksgiving Day has almost lost its religious meaning, and even Christmas, with its mad rush of pleasure and insane gift seeking and giving, has all but degenerated into a barbaric celebration.

The young people's society has a mission in helping in the proper observance of these days, and this can be done through socials which provide for a good time, and at the same time carry out the real meaning of the day.

FOR LINCOLN'S BIRTHDAY. *Decorations.* Flags and bunting. Red, white and blue shields. Picture of Lincoln.

Program. Singing by the society, "Star Spangled Banner," "Battle Hymn of the Republic," "America." Special music. Recitations, Lincoln's Gettysburg Address, Whitman's "O Captain, My Captain." Papers, "Lincoln's Boyhood and Youth," "Lincoln as a Citizen," "Incidents in Lincoln's Life as President."

Games. Use any of the patriotic games given in this page.

FOR WASHINGTON'S BIRTHDAY. Decorate with flags, bunting and pictures of famous Americans. From the Perry Picture Company for 2 cents each may be secured a number of pictures of celebrities. Put these up about the room, cutting off the name, and as each enters hand a card and pencil, and have each guess the names of these famous people.

If you wish a program, a series of patriotic tableaux may be arranged, Betsy Ross making the flag, Washington cutting down the cherry tree, the signing of the Declaration of Independence.

Let those who serve refreshments be garbed in colonial costume. To get partners for refreshments, pass out slips, to the girls those bearing the names of great battles, to the boys those with the names of great generals, and let them match them.

Games. (1) Paul Revere's Ride. Divide the company into two sides, naming them "Lexington" and "Concord." Have them line up in two lines. Give the first one in each line a toy horse. On signal the leaders begin passing the horse over their head and down the line. The last in the line must run forward and, standing in front of the line, pass the toy horse again to the back, and so on, until the original leaders are

once again at the front of each line. The first side to accomplish this wins.

(2) Ringing the Liberty Bell. A suspended hoop is required for this game, with a bell just in back of it. The company is divided into two parts, and each given three soft rubber balls. Standing a certain distance from the bell, each contestant endeavors to throw his ball through the hoop, and ring the bell. Each receives three turns. A point is given for each time the bell is rung, and the side gaining the largest number of points wins.

(3) Thirteen Stripes. Have thirteen people play in a circle at a time. Each in the circle has the name of one of the original thirteen States. One in the middle points to someone saying, "America," and then counts thirteen fast. The person must give the name of the State of his right hand neighbor before the center player stops counting. If unsuccessful, he must change places with the center player. In a short time change to the lefthand neighbor's name.

(4) Barbara Frietchie. This stunt takes some practice to produce, but the result causes considerable fun. Four people learn the poem by Whittier, "Barbara Frietchie." Then the piece is recited by the four together, but in this fashion: The first one starts and recites the first two lines, and when he reaches this point, the second person starts with the first line (and the first person continues with the poem). When number two reaches the second line, number three starts with the first line, and when he reaches the second line, number four begins. Thus all are reciting, but at different places in the poem. In addition, each performer accompanies his recital with many ludicrous gestures. As each one finishes, he makes his bow and walks off the platform, as though he were the only performer. The result is, of course, a babble of voices, but the effect is fun producing. —Adapted from Epworthians' Fun Book.

Last of all, have a "Boston Tea Party"—serve the refreshments, tea and crackers.

OTHER PATRIOTIC GAMES. Flag Relay. Have several teams of from five to ten each. The teams line up with the first runner of each team toeing the mark. Opposite each line is a tiny flag. The first runner on each team, at a given signal, runs to his flag, picks it up, and carries it back to the next runner, who in the meanwhile has moved up to the starting line. No. 2 starts as soon as he has been handed the flag, carries it back to its original position, and rushes back to touch off No. 3, who in turn has moved up to the starting point. No. 3 gets the flag, hands it to No. 4, and so on. The team to first cover the course in this manner wins.—Adapted from *Phunology*.

One Young People's Society gave the following program of living pictures interspersed with appropriate musical numbers. The costumes and impersonations were copied from pictures in books, and the dresses were inexpensive, made of cheesecloth or chintz.

Washingon and His Hatchet—(Small boy with hatchet, bunch of cherries on the handle.)

Humorous reading.

Giving Up the Navy—(Youth, about sixteen, with his arm on his mother's shoulder, she being seated. In the second showing of the picture, she has her hands on his shoulder, both standing.)

Soprano solo, "Home, Sweet Home."

Washington as an Officer.

Tenor solo, "Just Before the Battle, Mother."

"The Spirit of '76" (as nearly like this well-known picture as possible).

Instrumental music, "Yankee Doodle."

Surrender of Cornwallis.

Instrumental music, "Meditation."

Betsy Ross and the Flag.

Song, "The Star Spangled Banner."

George and Martha Washington.

Song, "America."

Try this.—Adapted from *Ladies' Home Journal*.

CHEAPER THAN CIGARETTES

"These gas bills are getting terrible," exploded the little fat man as he lighted his cigarette.

"So?" inquired his tall, lanky friend.

"Yes, it's an outrage," continued the little fat man, blowing a cloud of smoke into the air. "Here's my bill for last month—three dollars and ten cents. Why, man, it's highway robbery."

"How many cigarettes do you smoke a day?"

"What's that got to do with my gas bill? Why change the subject? I tell you these gas bills almost break a fellow these days."

"I'm not changing the subject. How many cigarettes do you smoke?"

"Oh, a package a day, I guess."

"Well, at twenty cents a package, you are spending six dollars a month just for cigarettes which you burn up for your own personal satisfaction. That is double the amount of your gas bill, which covers the cost of cooking all of the meals for yourself and family at home. I don't see that you have anything to kick about."

"Say, I guess you're right. I never thought of it that way before."

General Secretary's Letter

DEAR LUTHER LEAGUERS:

I had hoped to write of the 1923 Reading Courses in this letter, but there are several matters which demand attention at this time and our space is limited.

First, I want to make two corrections necessitated by typographical errors. The topic for January 7 should have read, "A Guide Board Psalm," and the Scripture passage for the topic for May 6 is Psalm 16:1-17.

The second matter is that of our literature. It is a known fact that religious literature is produced at a loss. But as the Luther League of America is different from other like organizations, in that it supports itself, why can it not be different and adequately support its literature?

Our LUTHER LEAGUE REVIEW does not pay for itself, and we cannot continue to pile up a deficit even though we have a "long suffering" publisher.

There are three ways to make it pay:

1. Increase the subscription price.
2. Change the character of the magazine.
3. Treble the subscription list.

The first we do not want to do.

The second we have done with this issue. You will note that it is a trifle smaller in size and that all the matter is in the larger type. While this has reduced the amount of material it has also reduced the cost of production.

The third will solve the problem entirely and is "up to you," gentle reader. So many fail to renew their subscriptions at the expiration date in spite of a bill and a follow-up letter. Will each local League president appoint a literature secretary to secure and renew the subscriptions? Have your League canvassed and place a REVIEW in every family. It is the mouthpiece of the department secretaries, and without it there is no contact between the Secretary and the Leaguers. A League official can no more conduct his society adequately without the REVIEW than can a business man conduct a successful business without his trade journal.

Who will be the first to send for samples and start a campaign for subscriptions in his League? The future of the REVIEW depends on you who read this letter. What will *you* do?

How one League in Virginia does it:

IMPORTANT NOTICE!

"This copy of the LUTHER LEAGUE REVIEW is presented to you as a sample copy. It is published monthly and gives our topic lesson in full for each Sunday. St. Mark's Luther League of Luray presents you with this magazine in the hope that you will read it and become more interested in League work. This magazine may be had for one year for 75 cents, and a subscription blank for your convenience will be found on the inside cover of the last page. It will be of much benefit to us in our meetings as well as telling us what other Leagues are doing. Don't delay, but send in your subscription today.

"R. S. BROYLES, Vice-President,
"St. Mark's Luther League."

Do not send subscriptions either for the REVIEW *or the* TOPICS *to the New York publisher or the United Lutheran Publication House, but to 427 Drexel Building, Philadelphia. They must come here ultimately, and by sending them elsewhere time is lost. All business of the Luther League of America is conducted in the Drexel Building.*

The next matter that I want to bring to your attention is the financial situation.

The year 1922 was closed with $237 outstanding in dues and $547 in pledges owed by Connecticut, Minnesota, Ohio and Wisconsin. If these had been paid we could have closed the year with a clean slate, whereas we owed $547.

Bills have been sent out for the 1923 dues, and I am hoping that every reader of this letter will go to the next meeting of his League and secure action instructing the treasurer to remit monthly either to the district or to the synodical treasurer, that we may have a steady flow into the treasury of the Luther League of America.

The North Carolina League, one of the newest units, which has a benevolent budget of $4,000, has paid $140 on its 1923 dues.

The New York League has paid $50 on

(*Continued on page* 34.)

HARRY HODGES, Editor, Philadelphia, Pa. Send all articles, communications and news items to the Drexel Bldg., Philadelphia, Pa.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The United Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

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MORE THAN A MAN

THERE are men who, by virtue of deed added to deed over a term of years, and a good name won and kept unsullied, come to hold a place in public regard that assures them the continuing life of permanent and impersonal public institutions.

In the lasting entablature of the affectionate remembrance of the people stand such names as those of Washington and Lincoln. They do not need the heroic glorification of sculpture. Their greatness is not that of the chisel or the brush—it is of themselves. Yet as time passes they have come to seem greater than mortal man, and we attribute to them the majestic stature of the intellect, the character, the soul, which their contemporaries stood too close to them to see.

In our own time and in the surrounding region are men whose names when they are pronounced convey the suggestion of something much bigger and more significant than the general run of mankind. We say that certain names "stand for something"—and we mean that we can be sure their owners, in a given set of conditions, will behave in a predictable way. As a villainous man will almost surely do the despicable thing, so the honorable and reputable one may be trusted to do what is in keeping with his name.

For such a name as a good man makes is a great deal more than a personal signature. It is the autograph of the human qualities to which the highest regard is paid, and its appearance in support of cause or petition is an affirmation that is the strongest bulwark to secure the popular confidence.

On those rare occasions when a man who has been trusted falls from grace, it is the collapse of more than an individual. Part of the world's confidence in human nature perishes. A blow is struck at the foundation of our confidence in our fellows, upon which the whole structure of society and of industry must rest. When men cannot trust one another, there is war on earth.

How much a man's name comes to be worth, in terms not of dollars but of character; how greatly he counts in his community; the extent to which he is an asset when other men are liabilities to the world they live in—these questions are not for a man himself to decide. In the dust of the ages are rulers whose inflated pompous vanity, like that of a Belshazzar, led them to rise up and tell the world how great they were. The world paid little heed. It chooses for itself the great ones; sets up its own standards; makes its own scales from maximum to minimum. It will not get you anywhere to inform the world of your importance.

A LENTEN ACROSTIC

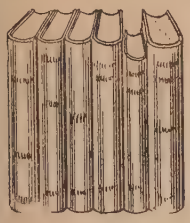
Leisure—A moment of rest for tired souls to restore the vigor without which men can neither think nor pray nor work.

Education—A period of self-discipline for strained wills and moral purposes, to strengthen the moral fiber of character.

Nourishment—An opportunity for appropriating a larger share of the divine vigor of God by welcoming God's spirit within.

Toil—An occasion for giving more of our time and ability to the service of our fellows in the Brotherhood of Man.

Together, these spell L E N T. These suggest what Lent can be to us, and what it can mean for us. Each individual conscience will determine what will be the details of Lenten observance, what special services will be attended, what offerings will be made of money or of effort. All will determine that this Lent is to be a season of sincere self-examination and of earnest spiritual improvement. We will have this prayer of Stevenson's in our hearts: "Lord, be patient still; suffer us yet awhile longer with our broken purposes of good, with our idle endeavors against evil, suffer us awhile longer to endure, and (if it may be) help us to do better."



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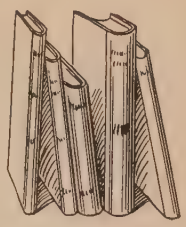

READING THE NEW TESTAMENT THROUGH DURING THE YEAR 1923

(The Gospels will be read in harmony)

Thursday, February 1. Christ Healing. Luke 5:12-39.

Friday, February 2. The Impotent Man at the Pool of Bethesda. John 5:1-47.

Saturday, February 3. Jesus and the Disciples. Luke 6:1-16.

Sunday, February 4. Jesus and the Disciples. Mark 2:13-3:6.

Monday, February 5. Jesus and the Disciples. Matt. 12:1-21.

Tuesday, February 6. Choosing the Twelve. Mark 3:7-30.

Wednesday, February 7. Sermon on the Mount. Matt. 5:1-26.

Thursday, February 8. Sermon on the Mount. Matt. 5:27-48.

Friday, February 9. Sermon on the Mount. Matt. 6:1-34.

Saturday, February 10. Sermon on the Mount. Matt. 7:1-29.

Sunday, February 11. Sermon on the Mount. Luke 6:17-49.

Monday, February 12. The Work of the Messiah. Luke 7:1-17.

Tuesday, February 13. Message to Jesus from John the Baptist. Matt. 11:1-19.

Wednesday, February 14. Message to Jesus from John the Baptist. Luke 7:18-35.

Thursday, February 15. Jesus Upbraids Capernaum, Chorazin, Bethsaida. Matt. 11:20-30.

Friday, February 16. Jesus Anointed at a Pharisee's House. Luke 7:36-8:3.

Saturday, February 17. The Demoniac Healed. Matt. 12:22-50.

Sunday, February 18. The Demoniac Healed. Luke 11:14-36.

Monday, February 19. Parables Concerning the Kingdom. Matt. 13:1-58.

Tuesday, February 20. Parables Concerning the Kingdom. Mark 3:31-4:34.

Wednesday, February 21. Parables Concerning the Kingdom. Luke 8:4-25.

Thursday, February 22. Jesus Stills the Tempest. Matt. 8:18-34.

Friday, February 23. The Gadarene Demoniac. Mark 4:35-5:21.

Saturday, February 24. The Gadarene Demoniac. Luke 8:26-40.

Sunday, February 25. Jairus' Daughter Raised. Matt. 9:1-38.

Monday, February 26. Jairus' Daughter Raised. Mark 5:22-43.

Tuesday, February 27. Jairus' Daughter Raised. Luke 8:41-56.

Wednesday, February 28. The Apostles Instructed and Sent Forth. Matt. 10:1-42.

—♣—

Third Sunday in Lent
March 4, 1923

A REFUGE PSALM

Psalm 97:1-16.

DAILY BIBLE READINGS.

Monday—Psalm 46.
Tuesday—Psalm 23.
Wednesday—Psalm 20.
Thursday—Psalm 27.
Friday—Psalm 31.
Saturday—Psalm 121.

HINTS FOR LEADERS.

This topic comes in the midst of the Lenten season. There is no period in the entire Church year which brings to us the positiveness of our need of a refuge as this one does.

Subjects as "Sin and its Consequences," "Repentance, an Essential in Christian Life," and "The Knowledge of Jesus Gives Comfort" are in line with the thought for today.

Lessons suitable to be read at this meeting: John 14:1-14; Psalm 46; Luke 5:18-26, and Gal. 3:22-29.

If you desire to make a change in the form of your devotional part of your program divide it into three equal parts having a Scripture reading, prayer and address or paper in each division. Variety adds much to your meetings.

The old familiar hymns such as "Jesus, Lover of my Soul," "My Faith Looks up to Thee," etc., cannot be improved on for this program.

Pictures sometimes used to illustrate the topic with a few remarks with each picture presented is effective. You may call it "hand-moving-pictures." The "Rock of Ages" pictures are appropriate for this meeting.

THE TOPIC.

Prosperity often assures the world of a false security. America is facing this condition today. Her people are of the same spirit as the man who decided to tear down his barns and build larger ones, saying to his soul, "Eat, drink and be merry." This spirit of safety has partly been produced by the position in which the war left us. There are many in our land who feel that no harm can disturb us from within or without. They believe our wealth and natural resources are our protection.

Success and fortune makes the world lose the sense and sight of sin. When we become self-satisfied, we forget God. There are times in our lives when in our plenty we look unto God in thanksgiving for His blessings upon us. We show our gratefulness by the spirit in which we handle His gifts for our own advancement and the needs about us. But too often the heart becomes self-centered and self-satisfied and God is neglected.

It is not always the poor man who feels the sense of sin. All rich people are not Dives nor are all poor folks Lazaruses. But there is something in the possession of moderate means which links us closer with the Creator of the world. Conditions of life make us feel the need of a Saviour. Our helplessness physically emphasizes our aimlessness spiritually. Our hearts are awakened to the needs of the soul and God through His Son Jesus Christ becomes our refuge.

OUR REFUGE.

God gave his nation, Israel, a land in which to live. In that land he provided cities of refuge. His design in nature reveals a plan of protection for all his creatures. The bird seeks refuge in the thick foliage of the forests and the fish protection in the deep waters. The child flees to its mother's arms for refuge. The boy feels secure in his father's yard. Christians sing:

"Rock of Ages cleft for me,
Let me hide myself in Thee:"

The greatest refuge that has been revealed is that for the soul of man in the bosom of the Father through His Son Jesus Christ.

How do we become conscious of this comfort? When does the Christian know that the Lord is his protection and refuge? These questions may be asked by mature men and women. They have confessed their Christianity but have not learned to make use of its finer qualities. Christianity means more than our confession before men. Christ said for us to bring our burdens unto Him and exchange yokes. He will bear our burdens for us. If we have missed the comfort that comes with the message of Christ, we have lost the best part.

God is mindful of our petty trials and temptations. He is interested in all that we do. We will take to Him all that is in our hearts when we have learned to love Him and go to Him in prayer. There is great comfort in having a friend in whom to confide. Christ is such a friend. It means much to know that He will share with us our walks and strolls and our dark and terrible nights. If we want a friend that sticks closer than a brother, we must link ourselves with the Saviour and in Him we will find our refuge.

OUR FORTRESS.

It seems strange to think of Christ as a fortress, But we are not making Him temporal or binding Him to the world when we characterize Him thus. In truth, He is our stronghold and last resort. This does not mean for us to wait until our last day to seek Him. Some are guilty of this method. They wait until He is greatly needed and then they flee to Christ as if He were a blockhouse or fortress where the arrows and darts of evil cannot penetrate Christ turns no one down. He refuses entrance to no one. The thief on the cross is with Christ in Paradise. God desires us to use Him at all times. His fortifications are ever about us if we can look and see them. (Ex. The eyes of Elisha's servant opened. II Kings 6:8-23.)

Our lives are grossly material. We permit this earthly temple to pin us too closely to the earth. Our eyes never get higher than the horizon. We seldom catch a heavenly vision for we are bound to temporal affairs. Our thoughts should be spiritually minded. Our conversation should be in heaven. The life of Martin Luther shows how closely he lived with his Saviour. To become more like Christ should be our desire. If at any time in our lives we need moral courage or strength He is able to furnish it for He is our refuge and fortress.

Fourth Sunday in Lent
March 11, 1923

STEWARDSHIP OF SELF, SUBSTANCE AND SERVICE

Matt. 25:14-30; 1 Peter 4:10.

DAILY BIBLE READINGS.

Monday—Luke 16:1-13.
Tuesday—Luke 16:19-31.
Wednesday—Luke 17:7-10.
Thursday—II Cor. 4.
Friday—I Timothy 6:17-21.
Saturday—Matt. 25:31-46.

Hints for Leaders

There is no more vital question than the one of "Stewardship" in Christianity today. You hear it discussed in some form at every gathering of religious people.

Material for this program ought to be plentiful. The Laymen's Missionary Movement will furnish you with literature. Your pastor ought to have some information on this topic. The question of tithing is a live one. There is a book entitled "Tithing and its Results," published by The Layman Company, 143 N. Wabash Avenue, Chicago, Ill., that was sent to all pastors in 1915. A great deal of information is in this volume.

A discussion of the Tenth from the Old Testament viewpoint will add interest to the program. An explanation of the Duplex System in church finance will be instructive for some.

Give recognition to the Student Volunteers that may be of your number. The prayer for the day should center around the thought of consecration.

The Topic.

Stewardship, when applied to the affairs of the Church, has a new meaning. It is an eye-opener for many. Stewardship is not a new word in Christianity. It has been one of the Church's basic principles. Christ spoke much concerning individual responsibility. A number of his parables reveal the use to be made of the gifts that God has bestowed upon the people of the world. Talents are not to be misused. Since the operation of the Laymen's Missionary Movement in the Church, there has been a great deal said as to what constitutes Christian stewardship.

There are very few church members who can render unto God more than one or two kinds of stewardship. There are none so poor who cannot give something unto God.

Self. The sum of Christian duty seems to be embodied in the idea of giving and serving our fellowmen. The welfare of the soul is forgotten. Some have gone wild in the subject of service to the neglect of their own spiritual condition. A Christian's foremost mission is to his own soul. Paul taught that it was possible for a man to be a worker in God's Kingdom and in the end be a castaway. There seems to be a feeling among Church people that if one works for God the eternity of that one is positively settled. A work-righteous age always ends in low spirituality.

Why is there so much stress being laid on the religious instruction in the public schools, if there is not a vital question facing us concerning the spiritual welfare of the individual? The mission to ourselves is more than merely hearing God's Word once a week. We can not be Christlike without having a full knowledge of His life. We can not continue in that life without always drawing from that eternal spring, Jesus Christ.

We do not belong to ourselves. Subtract God and what do you have? We have a better right to do what we wish, with that which we have acquired with our own hands or minds than with the body itself. The first stewardship for which we will have to answer will be of Self. If Self is all right, there need be no fear about the remainder.

Substance. The American people are a liberal folk. God has blessed us with an abundance of resources. The hungry world has drawn from us in manifold ways. It has come to a time when we are boasting of the great missions in the foreign lands. We are telling of the gifts of clothing and funds we have sent for the refugees in the Near East. And we are priding ourselves on the assistance we have given for the rehabilitation in Central Europe. And every community is boasting of going "over the top" in campaigns for local needs.

All this is very fine. But there is one important truth lacking in most of it. There has been no selection. A real steward keeps a strict account of his master's possessions. We are satisfied to give out of our abundance. We are glad to get rid of the call so easily. Some boast that they have given, regardless of the need, to every call. In a self-righteous way we feel that God can't do otherwise than bless us. These very ones have not seen or heard the call of their Church. Most of them give more liberally to the causes out of the Church than to the calls which come for the support of their own. The Church can send its funds to the places of need much cheaper than a private organization. Intelligent and selective giving of substance is what the Church of Jesus Christ needs.

Service. There is a difference between stewardship of self and service. Service speaks of our contribution in a concrete way to humanity either within or without the Church. The suffering without the fold has a call for Christian service. Ministering alone to the household of faith is not rendering a complete stewardship.

The Church is needing more men and women who are willing to go out into the highways and hedges and compel them to come into Sunday school, etc. A visit or

a kind word often means more than a purse filled with coin. There is enough latent talent of this kind going to waste in our churches to fill every pew in every church on every Sunday of the year.

Fifth Sunday in Lent
March 18, 1923

WHAT FORCES ARE MAKING THE WORLD BETTER? HOW CAN WE HELP?

Matt. 5:13-16.

DAILY BIBLE READINGS.

Monday—Psalm 49.
Tuesday—John 7:37-39.
Wednesday—John 15:1-8.
Thursday—Acts 4:1-12.
Friday—II Cor. 4:1-18.
Saturday—Matt. 13:18-23.

HINTS FOR LEADERS

Let the Scripture lesson be read from the Sermon on the Mount or require all to give Scripture verses from memory taken from the Sermon on the Mount.

Have each one bring in a suggestion how the community or city can be morally improved. If someone will give a blackboard sketch of the downtown section showing needed improvements much will be gained. Plan a sight-seeing tour for the betterment of the community or city.

This is an excellent time for some one to give a review of one of the books recommended on page two of the REVIEW under the Senior Reading Course. Example, "The Way of the Cross," by Gerberding. Luther Leaguers should read all the books listed some time during the year. Refer to this list from time to time.

THE TOPIC.

There is a feeling among some people of the world that the moral and religious conditions are not what they were fifty years ago. They will tell you with a look of horror in their eyes that they dread to think what the world is coming to. This generation is morally depraved, they will tell you. An observer of conditions will have to admit that there are many changes which come about with every generation. He will also have to acknowledge that many of the alterations have been for the advancement of humanity. Those who constantly complain about the badness of the world have either passed the age of usefulness or have failed to see the moral advancement as history reveals it.

This progress does not eliminate the fact that there is much room for further improvement. Much of the advancement has been influenced by Christianity, but it has been carried on outside of the Church. The Church is adapting herself to the new conditions of the world. If she cannot she is not the Church of Jesus Christ. To admit that the world is getting worse, is insinuating that Christianity is losing ground.

SAVORY SALT.

There are many forces at this time aiding in the advance of civic and moral development. The operations of the state under the leadership of consecrated men and women are responsible for much that is being done in the work of cleaning up the cities and towns of our great land. Sanitation is being carried to remote districts. Vice dens are being eliminated from many sections. All these improvements are only temporary. Some of the removals are like chasing a bad dog from one corner to another. Much of it lacks the stabilizing foundation which alone can be given by the Church.

The basis for the above statement is a social Christianity. There exists no healthy relation between the individual and his God. It is all planned on a community scale. The personality of the individual is ignored and sacrificed for the good of the group. Personal faith as a moral power means nothing to the social Christian. The mob is to be saved, but not by a mob. The individual touch was the success of the Master. Much of the salt of the earth is perfumed rather than savory. After the effervescence there is nothing remaining.

The foundation for all betterment is the religion of Jesus Christ. The religion of Jesus Christ is a personal relationship between the individual and his personal God. When this relationship is healthy, the moral movements will take care of themselves. You can have your big camp meetings and your great missionary gatherings, but if the truths are not imbedded in the hearts of humanity there will be very little leavening the lump of the world with the promises and truths of Jesus Christ. The preserving quality of the salt is the all-important one. Does the world know that you are sincere in your Christian confession?

LIGHTED CANDLE

The lighthouse stands on the rocky shore warning the approaching ships of the danger ahead of them. It towers over all the neighborings hills. The beams from its lamps penetrate the darkness which hovers over the waters for many miles. Its light is a warning. The world needs men standing out as the lighthouse whose lives are linked so closely with the Saviour that it is written on their faces. The godly man can always be picked out of the crowd. His features beam with God's love.

Every church and every community has one or more of such characters. They make

the world better in an unpretentious way. Their light is burning for the glory of God. They are distinguished among their fellowmen. The next time you walk down the street see how many flickering, dimming human lights you can observe.

The world needs many burning tapers. She must have flaming torches conscious of the good and the bad in the world. These lights will singe the wings of the evil promoters and hasten the Day of the Lord. "Let your light so shine before men that they may see your good works, and glorify your father which is in Heaven."

—

Palm Sunday
March 25, 1923

THE MISSIONARY AND THE PRINTED PAGE

(Literary Work on Mission Fields)

Rev. 14:6-7.

DAILY BIBLE READINGS.

Monday—II Tim. 3:14-17.
Tuesday—II Peter 3:14-18.
Wednesday—John 20:30-31.
Thursday—John 21:24-25.
Friday—Acts 17:1-12.
Saturday—Rev. 22:18-21.

SOME NOTABLE TRANSLATORS

OUR LUTHERAN TRANSLATORS: *Martin Luther* is the prince of all Bible translators. No translator ever exerted so profound an influence on the language of his country as did Luther in the German Bible. No other translator has done so great a task in so short a time. The work which would have occupied an ordinary man a lifetime was completed by Luther, with the assistance of Melanchthon, between the years 1521 and 1534. It was the consuming idea of Luther that the Bible should be put into the hands of the common people. When the common people began to read the Bible, they found in it the charter for foreign missions. Luther has done more for foreign missions than many of us have believed. This translation of Luther's was the basis of Ziegenbalg's translations in India, which Carey acknowledged as one of the foundations of his work. In Luther's commentary on Mark, we read this beautiful illustration, which he used to show that the Word of God must go on until it has accomplished its great mission. He says that the Word of God is like a stone thrown into the water—it makes rings, one greater than the other, until they have reached the shore. So it is with the Word of God; Luther has thrown the stone into the sinful and perishing world, and made rings in the Kingdom of God, for others have followed him in their very difficult task of Bible translations.

Bartholomew Ziegenbalg, the first missionary to India, did a remarkable work as translator. He translated the Lutheran catechism; published a hymnal and order of service; translated the New Testament into Tamil, which was the first translation in the Indian vernacular and was completed nearly a century before Carey's translations. He translated the Old Testament to the book of Ruth, 38 books and tracts in a few years. A remarkable record!

Hans Egede, our pioneer to Greenland, had no literature and no teacher at his disposal when he reached the island in 1721. To learn the language he had to try to catch the sound of a word and after he had learned the first word, "kina" (what is that), he kept on inquiring. Though he had not the joy of giving us a translation, he gave the key to the language to his son, *Paul Egede*, who was one of the great linguists and who translated the New Testament in 1750.

Prof. Franz Delitzsch translated the New Testament into Hebrew. Though his translation was not the first, it was the most successful. In 1870 the Epistle to the Romans appeared with introduction and notes and in 1877 the British Bible Society published the entire Testament with money furnished by the Lutheran Church in Norway. His translation was the work of 40 years. Many thousands of copies of this translation have been circulated among the most orthodox Jews.

Ludwig Krapf, pioneer in the East Africa Mission, was a great linguist who finished his dictionary of six East African languages in 1852. He was honored by King William IV and the Prince Regent of England. His work has helped many a missionary in translating the Bible.

Wilhelm Posselt in British Kaffirland translated several epistles of the New Testament. Later he helped American missionaries to translate the Psalms.

Dr. Karl Gützlaff, the apostle to the Chinese, was a great linguist. As a comparatively young man he wrote books on missions in German, English, Latin, Dutch, Chinese, Japanese, Siamese, Cochin-China and besides this, he had a command of the Persian language. One of Dr. Gützlaff's pamphlets led David Livingstone to decide to be a medical missionary. Dr. Gützlaff was the author of 61 volumes in Chinese.

Paul Schulze is the only missionary who knows the language of the Kuvi, a people bordering on the heights of Rajahmundry. He was interned during the war and used his captivity to translate the Gospel of St. Luke. German Lutheran missionaries

rank first in giving translations to the people. They are born linguists.

OTHER GREAT TRANSLATORS.

LUTHERAN TRANSLATORS OF TODAY. Our earlier missionaries in India—Harpster and Schmidt—shared in the translation of the Bible into Telugu. Our mission presses at Guntur and Rajahmundry have published quite a number of Christian books and pamphlets, among them a Telugu Biblical History, Luther's Catechism, Book of Worship, and a number of theological treatises. A monthly in English, "The Gospel Witness," and one in Telugu, "Ravi," are regularly published. Dr. John Aberly is remaining in India until April or May, 1923, in order to complete an important theological work in Telugu, a Bible dictionary.

In Japan our mission has published Luther's Catechism, the Augsburg Confession, "The Way of Salvation," by Dr. Gerberding, "Bible Teachings," by Dr. A. Stump, the Service and Hymnal and Christian tracts in Japanese.

Dr. Westermann, a linguist of Berlin, assisted our missionary, Dr. G. C. Leonard, and they have put the Gospel of St. Mark into the Kpelle language.

Dr. J. N. Lenker, in a recent issue of the quarterly, "Lutherans in All Lands," gives a list of Bible translations by Lutherans. If anyone has any doubt of the wonderful part which Lutherans have done in the work of giving the Bible to the world, he should turn to this magazine and read a list of the "Bible Translations by Lutherans." One hundred and nineteen translations of the Bible or portions of the Bible are there listed: 31 being for Africa; 9 for Greenland, Labrador and West Indies; 6 for China; 14 for India; 2 for Siam; 3 for Japan; 13 for Malaysia; 2 for Persia; 1 for Chinese Turkestan; 2 for Western Sibera, and 36 for Northern Europe (excepting Scandinavian, German and English).

The Bible (R. V.) in Dyak for Borneo is now on the press.

One of the most notable pieces of work of the present time is that accomplished by the late Rev. L. O. Fossum, missionary to the Kurds, and the founder of the Lutheran Orient Missionary Society. In addition to a Kurdish grammar, lexicon, and many text books, the entire New Testament has been translated by him.

DISTRIBUTION AND CIRCULATION OF CHRISTIAN LITERATURE IN ONE OF OUR LUTHERAN FIELDS

"The Bible is the best seller in Japan as well as in the United States and England," according to one of the speakers at the World's Sunday School Convention in Tokyo. We expect our "Christian" America and England to buy Bibles, but this is a striking record for a so-called heathen country like Japan. It is in keeping with the spectacular progress made by the Island Empire in so many lines. This splendid degree of distribution of the Scriptures has been accomplished to a large extent by colportage carried on by the American and British Bible Societies and the Oriental Missionary Society. The latter undertook a few years ago to put the Word or a portion of it into every home in Japan, and we dare not estimate the result of this work. But the missionaries and native workers of all kinds in the various missions have had a share hard to calculate, as they have gone about their work "holding forth the Word of Life." They sell, lend and give the Bible, or portions, in season and out of season, to individuals, groups, classes and crowds with which they come into contact.

In our own mission we have no one whose time is given mainly to distribution of the Scriptures, but every missionary, whether in evangelistic, educational or eleemosynary work, keeps a good supply on hand, according to his opportunity to distribute, and exerts himself to the utmost to inspire interest and desire to read the Book. Besides the Bible we have in Japan a considerable volume of Christian literature—books, tracts of various kinds which are a great help, both as forerunners of the Gospel, and also as follow-up workers. Perhaps "The Christian Faith" and quite a number of distinctively evangelistic tracts by Paul Kanamori and "The Common People's Gospel," and several tracts by Col. Yamamuro are leaders, though we use many others, including a few by some of our own missionaries. Our mission publishes a monthly paper called "Ruteru," or "The Lutheran." It is for our Lutheran Christians first, but is also well adapted to evangelistic purposes and has considerable circulation from our churches as centers.

Our Boys' school, churches, "preaching places," "out Sunday school," mission homes, kindergartens, English night school, girls' classes, etc., are all Christian literature distributors. We try to cultivate the ground in every way possible without failing to sow generously of the Word which is never-failing. The beggar and the pedlar at the door, as well as the friendly inquirer, often go away with the good news. The curious spectators at street preaching places and Sunday schools, as well as the

(*Continued on page* 31.)

Intermediate Department

March 4, 1923.

GETHSEMANE.

Luke 22:39-46.

Mrs. A. F. Keller.

HINTS FOR LEADERS.

This topic, together with the other topics for March and Easter, are intended to emphasize the Passion History. As such, however, the devotional spirit is to be emphasized. Too much detail ought be avoided. Concentrated, earnest thought ought be given each Lenten topic. Where Leagues only have a devotional meeting a month an effort should be made to get the entire Passion Story as set forth in this series of topics.

Maps, too, can be made of general use throughout the series.

Possibly a sand-table can be used in demonstration.

A description of Jerusalem, as a walled city, will be helpful.

The picture, "In Gethsemane," H. Hofmann, display.

Use appropriate Lenten hymns.

Follow very carefully the instructions in the topic development. Because of these valuable suggestions given by Mrs. Keller, in the body of the topic development, we feel it unwise and unnecessary to suggest other hints than the ones already given.

THE TOPIC.

This is the third of our series of Lenten topics. If your League has not begun with the first, have the Leader recount the order of events beginning with the Triumphal Entry and ending with the stages of the Paschal Supper.

After the third cup, a hymn was sung, and then the Paschal Supper was over.

It was now past midnight. The temple gates were thrown open and many companies were wending their way toward the Holy Place. So it was not a deserted way through which Jesus and His disciples passed as they went out the North Gate. In fact, it was probably a street well lighted and crowded with people, most of them merry and happy. But Jesus' little band was not so light hearted. They began to realize what was before their Master. They began to understand the words He had spoken. They followed silently with heavy hearts.

The party left the city, crossed the brook of Kedron and took the road leading toward the Mount of Olives.

(Have someone tell of the conversation that was held on the way. St. Matt. 26:31-35.)

Not far along this road they reached their destination. You have seen summer houses made of gnarled branches and trees. Just such a retreat we may picture this spot to be. Gethsemane was the "oil press" in this olive region. One entered the Garden through a small gate house.

Some tell us this oil press belonged to a friend of our Lord's, and that it was not an unusual thing for Him to visit this garden when seeking a place of seclusion. I am sure we like to think of this as true. It is good to remember that our Lord had many friends in the hostile city of Jerusalem, and to recall how graciously he was given an "upper room" to eat the Passover; and now how he goes to this Garden spot.

As they reach the gate Christ bids eight of the Disciples to remain while he goes "yonder."

(Have words Jesus spoke to the eight read at this point. Matt. 26:36.)

Jesus took Peter, James and John with Him.

(Mention two other occasions when Jesus took these three with Him. Have some member look up—Luke 8:41-56, and another Mark 9:2.)

They went about a stone's throw from the others. And as they went He told them of His great sorrow and agony, and asked them to tarry and watch with Him.

(Have someone read Matt. 26:38.)

Jesus went a step farther and, kneeling alone in the Garden, prayed to the Father.

(Have prayer read: Matt. 26:39.)

And thus prostrate upon the ground Christ, born without sin, took upon himself the sins of the world.

At the close of the hour Jesus returned

to the three. They had not heeded the bidding to "watch and pray." Deep sleep had overcome them. Jesus aroused them, addressing Peter.

(Read the account Matt. 26:40-41.)

He went back to pray a second time. His prayer was as the first.

(Read Matt. 26:42.)

When Jesus returned to the three a second time, He found them asleep again. We can imagine it was with a heavy heart that our Lord returned a third time to pray. But the agony was over. Christ was victorious over death.

In Christ's hour of trial, when His sweat was as blood, we read in Luke 22:43, "an angel appeared unto Him from heaven."

(Have someone cite another time when a similar thing occurred. Matt. 4:11.)

When Jesus returned to the three the third time, He was triumphant and ready for the suffering and death before Him.

This time He did not bid them "watch." The "watch" time was past. The hour for His betrayal was at hand.

March 11, 1923.

THE ARREST.

Matt. 26:47-50; John 18:1-12.

Mrs. A. F. Keller.

HINTS FOR LEADERS.

Re-read what has been written under "Hints" in last week's topic, "Gethsemane." This applies as well to this topic. Follow the topic development instructions closely.

Use picture, "The Kiss of Betrayal," Geiger.

THE TOPIC.

(Review the first three Lenten Topics.)

The quiet of the Garden of Gethsemane was broken by the steady tramp of the approaching army. Jesus called to the three sleeping disciples, telling them to go to the gate, where the eight had been left. At the gate they would meet Judas and his band.

Have you wondered where Judas went, when he left the Paschal Supper? He left the house angry and allowed Satan to rule his heart. He went to the enemies of Jesus and offered to lead them to the place where Jesus could be found. For this Judas received thirty pieces of silver. . . . Historians tell us that in all likelihood they went first to the room where Jesus had celebrated the Passover. Then on learning Christ had gone, Judas led them to Gethsemane, where he had gone many times with the Master.

The tramp of the soldiers grew louder and louder! Voices were heard. Lanterns and torches flashed! A multitude was approaching. (Curious folks, seeing the guard leaving the city, followed to witness the arrest.)

Soon the band, armed with swords and staves, entered the gate and Judas, somewhat ahead of them, came up to Jesus and kissed Him, saying, "Hail, Rabbi."

These words were the signal for the army to take Jesus. However, Christ passed the Betrayer and went up to the Captain of the guard saying: (Read John 18:4-5).

You remember the guard was heavily armed. They had come to take a prisoner who would resist, or at least plead for his life. They found Christ. He was calm, and offered no resistance. Do you wonder that we read in John 18:6 "they fell back"? (Have second conversation John 18:7-8 read here.)

The guard had been so overcome by Jesus' manner they had not remembered His disciples were with Him. Suddenly, as if fearing the disciples might resist them, they "laid hands on Him and took Him."

Then Peter, always the first to act, took his sword and struck the servant of the high priest, cutting off his ear. Jesus reproved Peter, and healed the servant's ear. (Read in unison Matt. 26:52-53.)

THE ARREST -

Perhaps fearing more resistance the soldiers began to bind Jesus. It was because of this cruel and undeserved treatment that Jesus spoke the words we find in Matt. 26:55. (Have that passage quoted.)

The soldiers now closed around Jesus and prepared to return to the city. One by one the onlookers and disciples left, lest they, too, be bound. And so, friendless and alone, the bound Christ was taken for His trial.

March 18, 1923.

THE TRIAL

Matt. 26:57-68; John 18:28-40.

Mrs. A. F. Keller

HINTS FOR LEADERS.

Re-read what has been written under "Hints" for the preceding topics of this month. Again we call attention to Mrs. Keller's suggested procedure under the topic development.

Use pictures—"Christ Before Pilate"—Munkacsy. "Christ Leaving Praetorium"—Dore.

THE TOPIC.

(Before discussing this topic go over the steps of the Passion History studied in the previous topics.)

The soldiers took the bound Christ out of the Garden into Jerusalem. They probably entered the city through the very gate Jesus and His disciples had gone out a few hours before. But, how different was everything now! The city was dark! The streets were deserted! All was still.

Caiaphas was the High Priest at this time. However, the guard first took Jesus to the house of Annas. (For more about Annas, refer to Chap. 13 in Edersheim's "Life and Times of Jesus, the Messiah.")

Nothing is recorded of what happened in the house of Annas. All we know is that Annas sent Jesus bound to the Palace of Caiaphas. A council of scribes and elders was gathered here, and they questioned Jesus trying to find some cause for His death. (Have this scene described first as recorded by Matt. 26:59-66, then as recorded by John 18:19-21.)

We must be especially interested in Peter after his action in the Garden. Have you wondered where he was while his Lord was being so falsely accused? (Have Matt. 26:58 read.)

Do you expect Peter to bear witness of Christ's innocence? Do you look for Christ's disciples to save Him from this unjust treatment? (Have someone tell the story of the denial, John 18:25-27; Mark 24.)

Morning was dawning and with the first rays of day Jesus was taken to the Praetorium to be tried before Pilate. (Insert the story of Judas' return of the silver at this point. Matt. 27:3-10.)

The Jews did not go into the Judgment Hall of Pilate. They were celebrating the Passover Feast, and had they gone into the hall they would have been defiled. Pilate came out to them and asked why they had brought him this prisoner. (Read John 19:30.)

Pilate was angry and told them to punish Jesus according to their own law. It was the time of the Great Feast, however, and it would have been unlawful for them to take a life. So, in their craftiness, they attempted to shift the responsibility upon Pilate. (Have Luke 23:8-12 read.)

Pilate questioned Jesus but found no cause for death. Then his wife warned him to have "nothing to do with this just man." So, when he learned that Jesus was a Galilean and under Herod's jurisdiction, he sent Christ to be tried by Herod. (Herod was in Jerusalem at this time.) (Have account of what happened before Herod told, Luke 23:8-12.)

It was the custom for the governor to release a prisoner to the people on this Feast Day. Therefore a great crowd had gathered at the Praetorium. Pilate, anxious to free Jesus, suggested to the Jews that he chastise Him and free Him at this time. (Have someone tell of this scene. Luke 23:18-23.)

We find the voices of the mob prevailed, and in Luke 23:24 we read Pilate sentenced Jesus to death. (Read here Matt. 27:24-26.)

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MARCH 25, 1923

THE CRUCIFIXION

Luke 23:32-49

Mrs. A. F. Keller

HINTS FOR LEADERS.

Reread what has been written under "Hints" under the preceding topics of this month and especially that under the theme "Gethsemane." Follow instructions of topic development in LUTHER LEAGUE REVIEW.

Use pictures—"Ecce Homo" and "Crucifixion," both by H. Hofmann.

THE TOPIC.

(Review especially the Trial Scene before beginning this topic.)

After the death sentence Pilate scourged Jesus (explain custom), and delivered Him to be crucified. (Have account given of what Christ suffered at the hands of the soldiers. Matt. 27:27-32.)

Once again Christ is led away by soldiers. This time out of the city toward Calvary. We can picture the procession. Slowly they moved along with three prisoners. Each prisoner bent and staggering under the weight of his cross. (John 19:17.) We know the prisoners. Christ in the center and on either side a robber. There were many onlookers. Christ is the center of another crowd. (Describe this crowd. Luke 23:27-32.)

Christ weakened under the burden of His cross. As He faltered the soldiers seized one of the crowd, Simon by name, and made him Christ's cross-bearer. (Refer to Luke 23:26.)

The procession moved on until they reached a place called Golgotha. (For meaning of Golgotha look up Matt. 27:33.) Here at the third hour they crucified Christ.

A society of women, we are told, had succeeded in having a mixture of vinegar and myrrh (this to deaden consciousness) brought to the crucifixion and given to the prisoner to drink. It was this the soldiers offered to Christ. (Matt. 27:34.) (Have some one tell the first words Jesus spoke

when He looked at the crowd around Him. Luke 23:34.)

Many groups were gathered about the cross. Perhaps the first to catch our eye is the group of soldiers. What is it they are doing with our Lord's garments? (Have this explained. John 19:23-24.)

And there is the circle of Christ's loved ones. (Have someone tell. John 19:25-27.)

Let us listen to what those who pass by are saying. (Matt. 27:39-40.)

The scribes and elders were gathered there too. (Have someone tell their conversation. Matt. 27:41-43.)

The two robbers also had something to say. Let us listen to them. (Refer to Luke 23:39-43.)

It was now past the sixth hour and all was dark until the ninth. Many of the people had gone. All was still when Christ with a loud voice called unto the Father. (Read together Matt. 27:46.) (Have someone read the next words spoken by Christ. John 19:28-30.)

After Jesus had received the vinegar he commended His spirit unto the Father. (Read Luke 23:46.)

Because the next day was the Sabbath the Jews came to Pilate with a certain request. (Read John 19:31-36.) Here we see another sign of their observance of the letter of the law. (Have description of the earthquake told here. Tell also of the effect this had upon the Centurion and those still at the cross. Matt. 27:51-55.)

THE INTERMEDIATE GIRL

All of us love the Intermediate girl, but how many understand her? We love her in spite of her seeming changeableness, in spite of her varying moods of laughter and despondency, in spite of her tendency to criticize and ridicule. How many of us realize her depth of feeling, her longing to be of us, her powers of unselfish loyalty, her real ability? How many of us see causes and study how to bring out that best which she is trying to develop within herself?

Psychologists of the day and outstanding leaders in religious education recognize Moxcey's "Girlhood and Character" (price $2) as authority. She divides adolescence into its early, middle, and later periods, describing in several chapters each the characteristics and how these may be developed to their highest. The text should be the treasured possession of every Intermediate League superintendent.

INDOOR AERIAL FOOTBALL

A new indoor game his been worked out and tried out successfully by the writer, the rules of which are here given. Intermediates will find it interesting.

RULES FOR INDOOR AERIAL FOOTBALL.

The number of players should depend upon the size of the room. Where the ceiling is low half a dozen players to a side should be the limit, and four is a good unit. A football is used.

A center line should be drawn across the room.

About four yards from this center line should be drawn a three foot line directly back from the center of center line and called the short line.

Five yards back from the center line, and running across the entire room, should be drawn the end line.

The ball is put in play from the center of the center line. The teams line up on opposite sides, though the formation of the lineup is optional. The side holding ball lines up even, with point of ball away from the center line. The opposite team can line up even with the center line; thus the length of ball separates the two teams.

The ball is put in play as in regular football.

The object of the game is forward passing the ball, which if caught and held by a player of side possessing the ball, in the opponent's side of the floor, counts a point. The ball can be passed from center either to a player standing somewheres on or back of the end line—or a player standing on the short line—or to a player standing anywhere in his own field of play. However, the forward pass varies in accord with where it is first received by a player.

For instance, if player receives pass on or back of end line, he can forward pass it either to a player direct beyond the center line in the opponent's field of play, or to one of his own side in his own field of play, who in turn can pass it to another of his own side in the opponent's field of play. Receiving on or beyond the end line permits receiver to pass from anywheres on or back of that end line.

Also the ball may be passed to a player standing on the short line, but who can pass from this short line to a player on or back of the end line, who in turn can only pass to some one of his own side in the opponent's field of play, or short line receiver can pass direct across center line.

Also the ball can be passed to a player anywhere in his own field of play other than the short line, but such receiver *must* pass to a player standing on or behind the end line, who must make forward pass beyond center line.

In addition to the one point count, a two point counter may be tried and granted if

(*Continued on page* 34.)

Junior Department

THE JUNIORS' READING.

WHAT are the boys and girls of your church reading? Animal picture books? Funny stories? Stories of impossibly good little boys and girls? Or are they reading worth-while books? The books they have is one of the most important influences in their training. A most attractive set of books has been arranged for the Junior Luther League Reading Course, to be read by the Juniors during the year. Certificates will be awarded to every Junior who reads the Course. There are six books in all, and the cost of the set complete is $9.

One of the first aims of the Junior League is the training of the Juniors in the things of the Bible. Therefore the first three books of the Course are books of Bible stories.

"Graded Bible Stories," Vol. I, by Mutch, is for children from five to seven. It contains simple Bible stories, covering tales adapted to the mind of the small child, familiar objects and scenes directly connected with his own experiences.

"Graded Bible Stories," Vol. II, by Mutch, is more advanced and is intended for the children from seven to ten years of age. It deals with stories connected with the home, and lessons which the child can apply there.

"Graded Bible Stories," Vol. III, by Mutch, will delight the older Juniors. It is arranged for boys and girls from nine to twelve, and its stories contain lessons for the child in his contact with the outside world.

These three books will in a most interesting way present Bible stories to the Juniors.

"India Inklings" is a story book of India, by Margaret Applegarth. We are studying India in the Junior Topics, the missionary topic each month is based on the textbook, "The Wonderland of India," and this book in the Reading Course in a most delightful way gives supplementary stories and information concerning that country.

"African Adventurers," by Jean Kenyon Mackenzie, is a new edition of an interesting series of stories of Africa, stories concerning a little black boy, Akulu Mejo, and his adventures. Every Junior boy will read this through before he lays it aside.

"Next Door Neighbors" is another of Margaret Applegarth's books, written in her fascinating style, with stories concerning our immigrant friends. An abundance of material will make this book a "thriller" for all the Juniors.

How to Get the Books.

These books can be ordered from the United Lutheran Publication House, Ninth and Sansom streets, Philadelphia, Pa. Here are some suggestions for procuring the books:

(1) Have your Senior League purchase the Course for the Junior League.

(2) Have various individuals in the congregation "adopt" some of the Juniors to the extent of purchasing one Junior book.

(3) Have a Book Social in your Senior League, when games concerning books and authors are played (see the Social Department from time to time for such games), when a program of readings from some good books is given, and when an offering is taken, the same to be devoted to the purchase of the Junior Reading Course.

(4) Have the Juniors give an entertainment, the proceeds of the same to be utilized for this purpose.

How to Use the Books.

(1) *Circulate them.* Pass them out one at a time, have a Junior read it, and pass it on to another, until all have read, each Junior writing his name on the inside cover page, this making an autograph album.

(2) Have the stories in the books told at the meetings, having them planned as a *Story Hour*, the whole time being given to the telling of stories from these books. Tell the most exciting incidents, and stop at the most important part, thus creating an interest in having them read.

(3) *Arrange Book Contests.* (a) Divide the Junior League into five groups, give to each the name of one of the colors of the Luther League emblem, give each group one of the books of the Reading Course, and see which group will be the first to have every one in the group read it. (b) Circulate the books and, after the Juniors have read them, prepare a series of questions on some of the facts in the books for them to

answer, or have them write a paper, with a short paragraph on each book, telling what they learned and why they liked the book.

(4) *Advertise the books.* Keep them before the Juniors by a series of charts illustrating them.

For the three books of Bible stories a chart showing any Bible scene can be prepared. An interesting series of Bible picture posters is running in *McCall's Magazine* at present, which can easily be copied. Bright colored cardboard, red, yellow or blue, is used for the background, and the landscape, figures, etc., simply and roughly cut from white paper and pasted on, with a few black strokes added. With the name of the book at the top and a sentence at the bottom with an invitation to read the book, an effective chart results.

"India Inklings" can be illustrated by a light green card, with a scene of India, and palm trees cut from darker green paper; "African Adventurers," with a black card, the title printed in large white letters, and pictures of Africa; "Next Door Neighbors," a gay card decorated with flags of all nations, above them the American and Christian flag, and pictures of immigrants.

(5) *Library.* Get these books into the Sunday School library, and make plans for the securing and building up of a Junior library in your church, with books of a worth-while type suitable for the children. (Lists will be furnished, if desired.)

(6) *Home co-operation.* Urge the parents' help in securing these books, in giving them to the children as gifts, and the encouraging of the children to read these and other good books.

No effort the Junior Superintendent puts into having the Juniors acquire the habit of reading the right kind of books is too much to ask, for one of the greatest influences of their lives is what they read, and the Junior League must direct them.

One-third of the members of the Junior League reading the whole Course is Point 6 on our Fifteen Point Program for Junior Leagues.

The March Topics.

The March Lesson Stories are prepared by Mr. Charles W. Fuhr, of the Junior Committee, who also is writing the Daily Bible Readings. The Bible Lessons for March are arranged by Miss Minnie Day, primary Sunday School teacher of Philadelphia. With each topic, in addition to these lesson stories and Bible lessons, there is a picture story, object lesson, memory work and handwork suggestions, each bringing out the thought of the topic. There is more material than can readily be used at one meeting, but the Superintendent can select what best fits her own League.

March 4, 1923.

SCHOOL DAYS IN INDIA

(Missionary)

Daily Bible Readings.

Monday, February 26—I Cor. 13:5. Memory Text.
Tuesday, February 27—Joshua 8:32-35. Little children hear God's Word.
Wednesday, February 28—Deut. 6:4-7. Children are to be taught to love God.
Thursday, March 1—Deut. 31:11-13. A Bible school of long ago.
Friday, March 2—Gal. 3:24-26. God's law our schoolmaster.
Saturday, March 3—St. Matt. 19:13-15. Jesus' love for children.
Sunday, March 4—St. Luke 2:41-52. Jesus seeks to prepare for His life work.

(The missionary topic each month is based on the Junior book, "The Wonderland of India," price 45c. paper, 60c. cloth.)

Poster. On a ligh blue card print "School Bells in India" in dark blue letters. Cut bells from silver paper and paste on sides of card and in center put a schoolhouse cut from white paper. At the bottom print, "At Junior League, on ———, at ———."

Song. "I Love to Tell the Story."

Scripture Lesson. Rom. 15:9-21. The Missionary Spirit.

Prayer. For our schools in India.

Roll Call. Have Juniors respond with names of our mission station in India and our missionaries teaching in the schools there.

Offering.

Introduction. Leader asks questions of Juniors. How do schools help missionary work? Can we do more work when schools are established? Could we do mission work without schools? Would it be enough to just educate the people, have schools, but not churches?

Lesson. School Days (conduct the program as a school session).

1. *Music Lesson.* "O Zion, Haste, Thy Mission High Fulfilling," "We've a story to tell to the nations," or some hymn to be taught to the Juniors. (The superintendent should select a hymn not entirely familiar to the Juniors and teach it to them line by line.)

2. *Spelling Lesson.* Write on the blackboard the names of our mission stations in India, Rajahmundry, Guntur, etc. (see Foreign Missionary), drill the Juniors on the spelling and pronunciation, so as to make them familiar. Follow with the names of our missionaries.

3. *Reading Lesson.* Stories from Chapter 4 of "The Wonderland of India" read by the Juniors:

A School in India (page 63 and page 64, first two paragraphs).

Going to School at Night (page 64, last paragraph, to second paragraph page 66).

Schools for Girls (page 74, last paragraph to page 76, third paragraph; page 78, last paragraph).

The Story of Ramabai (page 81, second paragraph to end of chapter).

(The superintendent may afterward give the story of the chapter, using the following as an outline:

1. Schools in India long ago.
2. Schools for common people.
3. A Modern School—description, manner of reciting.
4. Primary, Middle, High School, Universities.
5. Mission Schools.
6. Girls' Schools—Isabella Thoburn College—Pandita Ramabai (material for this can be found in the text-book, or from outside reading).

HAND-WORK. Have the older Juniors write some of the stories told in the lesson in their note-books as a "writing lesson." Give the smaller ones large sheets of white paper, put at the top some Hindu or Telugu characters (these can be found in many of the text-books on India), and let them copy these. As they do so, have one of the helpers tell some story about the children of India at school.

RECREATION. Have the children "act out" a scene in a Hindu school. Have them seated on the platform (or on the floor) and learn Hindu fashion—by loudly repeating what is first told them by the teacher, and accompany the recitation by swaying the body from side to side. Have them learn some Scripture verses, or a song.

CLOSING EXERCISES. Lord's Prayer, Mizpah Benediction.

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MARCH 11, 1923

SERVING GOD WHEREVER WE ARE

DAILY BIBLE READINGS.

Monday, March 5—I Cor. 13:6. Memory Text.
Tuesday, March 6—Gen. 6:8-14. Noah serves God in a wicked world.
Wednesday, March 7—Gen. 39:20-23. Joseph serves God in prison.
Thursday, March 8—I Sam. 3:1-10. Samuel serves God in God's House.
Friday, March 9—II Kings 5:1-15. A little maid serves God in a heathen land.
Saturday, March 10—St. John 6:1-13. A little lad serves God in the wilderness.
Sunday, March 11—St. John 19:25-27. The Disciple John serves God in his own home.

POSTER. From a magazine cut pictures of stormy weather, with children blown about in the wind, and below print

"Tho' the March winds do howl and blow
Get your heavy coat, and to Junior meeting go"

adding the time and place.

If you desire to make a card that can be used for all the March meetings, get a white sheet of cardboard, and a roll of Dennison's crepe paper No. S654—a St. Patrick Design. To letter the card, get from Dennison's an envelope of Willson's gummed letters, No. 5, black. These are fifteen cents a package. Use these for the word March at the top of the poster. At the bottom put a strip of cardboard with the title of the meeting, the time and date. Each week this strip can be removed and another put up with paper clips with the title of the meeting.

A card made in the same way could be used as a Birthday Roll during March, by printing on it each week the names of the Juniors whose birthdays come in March. Paste after each child's name as many shamrocks (cut from the border of the above named roll of crepe paper) as the child is old.

It can likewise be used as an Attendance Record. Print the names of all the members of your Junior League on the card, and add after each name a shamrock for each meeting the child is present.

Appoint from among the Juniors a Birthday Chairman and an Attendance Secretary to keep these rolls.

A Guest Roll might be used in March to keep a record of all your visitors. Cut out a card in the shape of the old time sign boards, paste on it some Colonial ladies, or a picture of old time Colonial days, and print in large letters "Ye Gueste Roll." Every visitor to your Junior League has his name placed on this roll.

OPENING EXERCISES. Prayer, psalm, roll call, minutes, offering.

BIBLE LESSON. A man who preached to his own jailer (Paul).

On his way to a place of prayer, Paul (and Silas) met a young woman—who had within her an evil spirit—through the spirit in her, her owners pretended to tell what was to happen and through her made gains of money. As soon as she saw Paul and Silas she cried out (Acts 17:16-34): "These men are servants of the Most High God who tell you the way to be saved. This she did day after day following Paul and his companions.

Paul being troubled to see her held in the power of the evil spirit, commanded in the name of Jesus Christ the evil spirit to come out of her, in that very hour the spirit left the girl. But with the evil spirit gone from her there were no more gains to the owners. They were very angry at Paul and Silas and took them before the rulers of the city, saying these men are making trouble, teaching people what is against the law of the Romans. They were stripped of their clothing and

commanded that they be beaten with rods, after receiving many blows they were cast into prison and the jailer charged to keep them safely.

He took them, beaten and wounded, into prison and made their feet fast in stocks. After all this trying experience—at midnight Paul (and Silas) prayed and sang hymns of praise to God all the prisoners listening—suddenly there was a great earthquake—the foundations of the prison were shaken and all the doors opened and the chains of all the prisoners were loosed—all could have gone free—but fear held them in their places.

The jailer awakened out of sleep and seeing the doors wide open was going to kill himself. By the law of the Romans, a man in charge of a prisoner must take his place if he escapes. The jailer thinking all the men in the prison had gone away—drew out his sword—when Paul cried with loud voice, "Do yourself no harm, for we are all here." The jailer then sprang into the room where Paul and Silas were and said, "Sir, what shall I do to be saved." Paul (and Silas) said, "Believe on the Lord Jesus Christ and thou shalt be saved and those in your house with you," and they spoke unto him the Word of the Lord and to all in his house, and that hour he and his family were baptized.

OBJECT LESSON. Paul's zeal for the Lord's work even under difficulties.

Objects—a whip, stones, toy ship, and piece of blue cambric. Paul was not afraid to work and serve God wherever he was. Even in shipwreck, in prison, no matter where he was, he preached the Gospel. Whip, stones, a rolling ship in the midst of the storm, none of these kept Paul from preaching. (Superintendent should hold up each one of the objects as mentioned.) Let us hear what Paul himself said (have Junior read 2 Cor. 11:23-27). As Paul was beaten with stripes above measure (hold up whip again), did he stop preaching about Jesus Christ? When he was stoned (hold up stones), did he turn back? Or when he was shipwrecked (with the ship and the blue cambric illustrate the storm and shipwreck) even three times, did he give up preaching? When we think of Paul it should make us anxious to do what our lesson stories tell us today to do—serve God wherever we are, even in hard places.

BIBLE DRILL. Draw on a sheet of cardboard a ladder. Put as many rungs to the ladder as there are letters in the name of your society. Have the Juniors hunt up each week during March verses beginning with the letters spelling the society's name, and choose one for each letter to memorize. Drill on these from week to week, and have the children study them at home, so that at the end of March you can "go up and down" the ladder and repeat the verses in concert from memory.

LESSON STORIES.

1. Hero Story. A man who wrote a great book in prison.

About two hundred years ago there lived in England a lad by the name of John Bunyan. John's parents were poor, but they sent him to school. The schools for the poor at that time, however, were not like our public schools at all, and John got very little education. At an early age he started to work for his father in a forge. He got into bad company and lived a very ungodly life. After his marriage to an orphan girl, he became converted. Then seeing the wickedness about him, and knowing what his own life had been, he felt he must help others. Filled with love and zeal for his Saviour, he began to preach to those in his own town and in the surrounding country. By and by, he preached in London, and great crowds would come to hear him. It is said that as many as twelve hundred would come to hear him at seven o'clock in the dark mornings of winter. His one passion was to give the Gospel of Jesus Christ to the people.

Then persecutions arose, and Bunyan was thrown into prison. But he was a man who served God wherever he was, so he began to preach in prison to all whom he could reach. Many heard and were impressed. The story is told that his jailer had such confidence in him that he would let him out to meet his congregation in the woods. There he would minister to them disguised as a carter, while scouts would be on the lookout for those who might come to make trouble.

The magistrates offered him his liberty if he would quit preaching, but he said, "If you let me out today, I will begin preaching tomorrow."

He was in prison something like twelve years, but he was not idle. . . . He spent much of this time in writing, and among the things he wrote was a book which is one of the greatest ever produced. That book is "Bunyan's Pilgrim's Progress." Every boy and girl should have one and read it. Bunyan served God wherever he was, at home, in the city, in prison.

2. *Practical Lessons.*

Our subject is "Serving God Wherever We Are." And where do we find boys and girls? Well, most everywhere. And some-

times in places where they ought not to be. But we believe that a boy or girl who comes to Junior League wants to serve God everywhere and at all times, so we will try to give them something that will help them do it. Here are two good rules.

(1) *Be true to Jesus.* You have been baptized and you are God's child. Jesus wants you to become more and more like Him. Wherever you go, you should keep in mind that you are indeed His child, and should do nothing that will cause Him to be ashamed of you. Many times you will be tempted to do something which you know in your own heart is not Christian at all. Some of these temptations are telling falsehoods, loosing your temper, saying unkind things, doing unkind deeds. Jesus never did any of these, and a boy or girl who has been baptized should not do them. Resist the temptation by (1) always telling the truth, no matter what it costs; (2) keeping your temper under control; (3) instead of saying unkind things about some one, always try to find out what is good in them; (4) return good for evil.

2. *Be true to yourself.* What do we mean by that? Simply this: since you are a Christian, live a Christian life and do not stoop to the little mean things which will hurt you more than anyone else.

We know a boy (and a Luther Leaguer at that) who went to school one morning with his arithmetic lesson unprepared. He hurriedly "copied" it from one of his companions and handed it in to his teacher as has own work and received credit for it. Was he true to himself? Was there any harm in that? Let us see. He was a Luther Leaguer and claimed to be a Christian. But here he took what did not belong to him and by handing it to his teacher as his own work, he acted out a falsehood. Then he received credit for that which did not belong to him. He deceived his teacher but he did not deceive God. He was not true to himself and fell far below the Christian standard.

In the story of John Bunyon, we see how he served God in many difficult places. He did it because he was true to his Saviour and true to himself. So you and I, as Christians, if we be true to Him who has redeemed us, will always serve Jesus, no matter where we are or how difficult we may find it to be.

PICTURE STUDY. (It has been suggested that a picture talk be given with each lesson. For this a 10 cent size Perry Picture can be used, obtainable from the Perry Picture Company, Malden, Mass. No less than five, assorted, will be sent.) Picture No. 510, "The Sower." This is another of Millet's pictures, a picture of a peasant busy in the field sowing the seed from which he hopes to get his crops. When we look at it we cannot help but think of the story of the sower in the Bible, and of the seed which fell, some on stony ground, some among the rocks and thorns, some on good ground. The sower is spreading with lavish hand the seed over the ground everywhere. Just so we should serve the Lord wherever we are, scattering deeds of kindness, and joy and sunshine wherever we go, and most of all can we serve Him by scattering everywhere the truths of the Gospel and the knowledge of Him who came to save the world.

MEMORY WORK. Teach verses on Service. Let children hunt for these, and select the best. Make a Service Chart. This should be of white cardboard and should be cut round, with a gold circle or band around the edge. Print the verses as learned in the center of this chart in gold ink.

For special memory work during Lent, make a lavender frieze around your room. Get pictures illustrating the Passion story and learn a memory verse for each one. For 40 cents a series of pictures on the Life of Christ can be secured from the Perry Picture Company, Malden, Mass.

HAND WORK AND RECREATION. Combine these during the Lenten period, by having the children sew or make scrap books or other gifts for the children's hospital, or Easter baskets for the sick for shut-ins. Dennison's paper cups, covered with lavender, green or yellow crepe paper, make fine Easter baskets for the sick or shut-ins. and send to the sick or hospital.

CLOSING EXERCISES. Hymn, Lord's Prayer, Mizpah Benediction.

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March 18, 1923.

WORKING IN HARD PLACES

DAILY BIBLE READINGS.

Monday, March 12—I Cor. 13:7. Memory Text.
Tuesday, March 13—St. Matt. 5:13-16. The true Christian must help others.
Wednesday, March 14—St. John 15:1-8. Love for Jesus must result in good deeds.
Thursday, March 15—Rom. 12:1-2. The true Christian must give his whole self to God.
Friday, March 16—St. Matt. 6:24. We cannot serve both God and sin.
Saturday, March 17—St. John 14:13,14. The true Christian will be a praying Christian.
Sunday, March 18—St. Matt. 25:31-40. The rich blessing promised to those who do good.

POSTER. A large chair drawn on a card, with the verse.

"There will be a vacant chair
If you are not there
For Junior League, on—, at—"

in large letters at the bottom, will advertise this meeting.

OPENING EXERCISES. Prayer, Psalm, Roll Call, Minutes, Offering.

BIBLE STORY. Some Lepers who carry a glad message.

At one time there was a great war between Syria and Israel. Ben-hadad, King of Syria, led a big army into the land of Israel and laid siege against the city of Samaria. So long and so hard was the siege that the people in Samaria were without anything to eat, and many died from want of food. Elisha encouraged the King of Israel not to give up the city of Samaria. He said, "Hear the word of the Lord, tomorrow at this hour in the gate of Samaria, a peck of flour shall be sold for sixty cents and two pecks of barley for sixty cents." One of the nobles on whose arm the King was leaning said, "If the Lord would make windows in heaven and rain down wheat and barley then this might be." "You shall see it with your eyes—but you shall not eat any of it," said Elisha. The next morning four men that were lepers stood outside the gate of Samaria. By the laws of Israel they were not allowed inside the walls of the city. These men said if we go into the city we must die—if we stay here we will die; let us go to the camp of the Syrians, they may let us live—they can do no more than kill us. They went toward the camp and as there was no guard they entered a tent and found it deserted. Here they found food, drink and garments.

In the night the Lord caused the Syrians to hear a great noise like the rolling of chariots and the tramping of horses. The King of Israel has sent for help from the north and south to come against us, the Syrians said. So great was their fear that in the night they fled—leaving everything in their tents—their horses tied. "We do wrong," said the lepers, "not to tell the glad news in Samaria." So they went to the gate and told the men on guard. The guard told the King, the King thought it a trick of the Syrians to hide themselves. He sent two men to see if the report was true.

They found the road down the mountain to the Jordan covered with garments and treasures. In a short time all the people of Samaria were at the gate of the city. When the food was brought from the camp there was plenty for all. Thus did the lepers carry the message that saved the lives of the people in Samaria.

OBJECT LESSON. Objects—a tarnished spoon and some whiting. It is not easy to work when we have difficulties and trials to hinder us. It was not easy for some of the people we will hear about in today's stories to work for Jesus with the difficulties they had. A crippled girl, one who cannot see, one without money, if they could work for Jesus with these difficulties, how much easier for those without handicaps. And yet handicaps are often sent to us, and trials are given to us to make us love the Lord more and work harder for Him, and do more for Him. A tarnished spoon is dull (hold up spoon) we can hardly tell whether it is silver or not. But polish it with a little polish! What a great difference. It shines bright and beautiful. So trials often are sent to make us shine brighter for Jesus, to make us stronger and work for Him, even under difficulties. And if those with great trials and burdens can work for Jesus, how much more should we, even though we have little troubles and trials should strive to do His work.

BIBLE DRILL. Continue the Bible ladder as outlined in the topic for March 18.

1. *Hero Story.—Mary Reed—Leper.*

About forty years ago, a young woman, a teacher, by the name of Mary Reed, was sent to India as a missionary. Her special work was in the zenanas. The climate told on her rather severely, and in 1890 she returned to her home in America on a furlough.

During this visit she suffered from pain in the forefinger of her right hand, and a bright spot appeared on the cheek close to the ear. She consulted a doctor and found that she had that terrible disease, leprosy. No doubt she had contracted it while in India. How dark the future must have looked to her then. But she had a wonderful faith in God, and soon overcame her fears, and then looked upon her affliction as a special call to work among the lepers. Who could work among them better than one who was also a leper. She went back to India, and offered herself for services in the leper settlement. She was accepted and was appointed superintendent of the asylum at Chandag in Northern India. The situation of this asylum is glorious. It is perched high up on the mountains overhanging a peaceful valley which lies a thousand feet below. But beautiful as the place is, it was a place of horror, for there were the lepers who had nothing to look forward to but a slow lingering death. Into this place of woe came Mary Reed and with her a light of hope which restored joy to many who had long ago given up all thought of happiness.

Mary Reed soon saw some of the fruits of her work. "Of the fifty-nine now with us, all but six are Christians." Gentleness, patience and peace are now found in some

f those who a year ago were unhappy nd quarrelsome.

One of the most wonderful results is found in Miss Reed herself. We remember that she, herself, is a leper, but she has put her heart and soul into her work to such an extent that her good health has kept up, much to the astonishment of her friends. Truly she is working in a hard place, but God is giving her His abundant blessing.

2. *Practical Lessons.* There is a verse in one of our hymns which reads:

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?

Some people think that to be a Christian means to live a very easy life, one which will be free of troubles and trials and that they will "be carried to the skies on flowery beds of ease." This is wrong. Indeed, just the opposite is true. God has placed us in the world for a purpose, and has a special work for each one of us. And sometimes He gives us strange tools to work with.

You remember the story of the talents. Who can tell it? St. Matt. 25:14-30. In this parable we find that master had given to his servants some talents that they might learn other talents. In other words, by using the talents he gave them, they would gain others which they did not have. So does God deal with His children. He gives them talents to use, and by using them, they will not only gain others, but will receive a blessing also.

What are your talents? Usually we think of talents as something we may own, such as money; or something we can do well, such as singing or teaching or speaking. But who would think of leprosy as a talent? Yet that was what Mary Reed did. She looked upon it as a call from God to work among the lepers. She used it and her life has become a great blessing.

Now, Juniors, let us think. Has God given to us a talent such as Mary Reed had—something which holds us back. We will call it a handicap. If so, how can we use it to God's service?

Last Sunday we studied about John Bunyan. He had no education as a boy, yet he wrote one of the greatest books ever published. He overcame his handicap by hard study.

A Junior one day said to her superintendent, "I would like to be a missionary and go to India." A short time afterward he was elected secretary of her League. Again she came to her superintendent and said, "I want to resign as secretary, for I cannot do the work." Her superintendent replied, "A short time ago you said you would like to be a missionary to India. If you cannot do the small duty which He has given you to do now, how can you expect to do the bigger duty later on." She must learn to overcome her handicap.

On the desk of a very successful business man was this motto: "Do the hard thing first." In speaking of this motto, the man said that it helped him to succeed in business. His first position was that of an office boy, and like most boys, he put off hard and disagreeable things as long as he could, so that generally the work was not properly done. Then he got this motto and decided to live up to it. The result was that he rose from one position to another until he finally became the general manager of his company. Is this not true also in our work for God? The things which we do not like to do we neglect, while we are always ready to do the things which are pleasant.

Juniors, let each one think what your handicap might be, and then like Mary Reed, or John Bunyan, and others we have studied about, seek to overcome it and put it to good use.

PICTURE STUDY. Picture No. 513, "The Man with the Hoe." Working in Hard Places is the subject of our lesson today. The picture shows us a man toilworn and bent, whose whole life must be one of hard labor and work. All day long he grubs in the ground digging it up and loosening it, so the plants will grow and crops raised to provide for his needs. Without hard work there would be no crops. So in working for Christ, we must often work in hard places, just as some of the stories we have heard told us. Let us be willing to toil in the hard places and work for the Lord even when it is hard, and be patient in doing the hard things, and our work will bear fruit, just as the crops come when the ground is tilled.

MEMORY WORK. Add more verses to the Service Chart, and endeavor to have every Junior memorize every verse on the chart.

HANDWORK AND RECREATION. See suggestions in Topic for March 11.

CLOSING EXERCISES. Hymn, Lord's Prayer, Mizpah Benediction.

March 25, 1923

DIAMONDS IN OUR OWN YARDS

DAILY BIBLE READINGS.

Monday, March 19—I Cor. 13-8. Memory Text.
Tuesday, March 20—St. John 15:14.
Wednesday, March 21—I Cor. 3:9.
Thursday, March 22—Col. 3:17.
Friday, March 23—James 1:22.

Saturday, March 24—St. Luke 6:31.
Sunday, March 25—St. John 15:12.
Six gems from the Bible on doing good to others. These are to be memorized.

POSTERS. A row of children cut from crepe paper napkins (Dennison's No. 63) and the verse printed below:

"Here we go, two by two,
Dressed in yellow, pink and blue,
Where are we going? Why don't you know?
Of course, it's to Junior League we go.

OPENING EXERCISES. Prayer, psalm, roll call, minutes, offering.

BIBLE LESSON. Paul, a Traveling Preacher.

After Saul's conversion on the way to Damascus, we was a changed man. That he once hated he now loved. As a result of preaching the Gospel in Damascus, he was compelled to flee. He then went to Arabia. When people refused to listen to the word of God in one place, Paul went to another. Paul was brought from Tarsus to Antioch, where believers were first called Christians. From Antioch Paul was sent on his first missionary journey.

His first journey took him to Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe. Acts 13-14.

In Lystra he and Barnabas were thought to be gods, and not long after nearly killed by the people of that city. In Malta he was taken for a murderer. He was not discouraged but went on preaching the word of the Lord.

In his second journey he started from Antioch and visited all the places he first visited.

He went to Troas—here it was the vision of the man from Macedonia came to Paul. He then went over to Europe where the first two women became Christians—Lydia and a slave girl. He remained at Corinth one and a half years.

He preached the word to the Jews who would not believe, so he said, "From henceforth I shall go to the Gentiles."

The most important events of the third journey took place at Ephesus, where the people worshipped the idol Diana. This journey began at Antioch.

OBJECT LESSON. Objects—needle, thread, scissors, small piece of goods, an artificial flower, a bit of ribbon, a string of beads. Mary needed a new dress, she needed one badly. And when she told mother and her friends about it they each decided to bring her something to make that new dress. First one brought a flower, perhaps that could be used to trim the dress. But Mary shook her head, what she needed was a school dress, and flowers didn't belong on a school dress. Then another friend came with a string of beads, and another brought a bit of ribbon. No, she didn't want a string of beads to wear with the dress, and she didn't want it all trimmed with ribbon, for it wasn't to be a party dress. And then mother came, and with a plain, everyday needle and spool of thread, and a pair of scissors, and a piece of goods, sat down and in a short time had a very nice dress for Mary to wear to school.

This is just the way with our working for Jesus. We often think we cannot do anything for Him unless we can do great things for Him; unless we have lots of money or can do some wonderful things that we cannot do anything to help along the Lord's work. But it is the everyday serving that helps—just the doing every day in the very best way we can everything that comes along—just using what we have right at hand, and using it for Him, and not wishing to give Him what we do not have, just using the "pins and needles and scissors" right at hand that counts and helps us to serve the Lord in everyday places.

BIBLE DRILL. Drill on "Bible Ladder." See topic for March 18.

LESSON STORIES.

1. *Church Hero. Henry Melchior Muhlenberg.*

About two hundred years ago, before the United States became a nation, there were many German Lutherans settled in Pennsylvania in the vicinity of Philadelphia. But they had no pastor and very few churches. They were as sheep without a shepherd. They appealed to the Church in Germany for pastors and finally one was sent. This pastor was Henry Melchior Muhlenberg. He was a wonderful man of God and one who was willing to make any sacrifice and endure any hardship in order that he might bring the Gospel to those who did not have it. And while he was willing to go anywhere to preach the Gospel, yet he did not wait for the big opportunities, but did the duty which was closest to him, no matter how unpleasant it might be. It was on his trip to America that his real character is seen. On board a small ship, it took him 110 days to cross the Atlantic Ocean. But the ship became a church for him, and although he suffered much from seasickness, yet he daily ministered to those on board. He taught the children daily, and on Sundays held two services, one in the morning to the Salzburgers, and one in the afternoon in English. To a number of Negro slaves on board he gave special attention, trying to give

them some knowledge of the Gospel. Even the profane Spanish cook he caused to turn from his evil way to the Saviour of sinners. Thus did Muhlenberg come to America, finding precious souls to be saved even within the narrow space of a small ship.

2. *Practical Lessons.*

It is the little things in life which count. In fact, life is made up mostly of little things and little duties, and the best Christian is the one who performs these little things in the spirit of the Master. Let us mention a few of them. Here they are:

SMILES. Who does not like to see the smiling face of a girl or boy? How much cheer it can bring, especially to those who are in distress or sickness? And the strange part about it is that smiles multiply. When one sees a smiling face, he smiles in return. And when one has work to do, a smile will make it ever so much lighter while a frown or a grumble will only make it harder. A Junior can render a real service in this way, and it won't cost a cent.

LITTLE COURTESIES. The boy or girl who is courteous in little things is a real jewel. True politeness comes from the heart, and when one cultivates that love for others which Jesus has commanded us to do, then those little courtesies will come easily and naturally. The "I thank you" for some favor given, or "I beg your pardon" for some little mishap, or "Please" when some favor is desired are the little things which make life happier and sweeter.

LITTLE WORDS OF KINDNESS. Here is a big opportunity for a Junior to do a real service. Giving a word of cheer here, or a bit of praise there, is one of the things every boy and girl can do. Do not allow yourself to form the bad habit of finding fault, but instead, form the habit of having a kind word for others, and of speaking well of them.

LITTLE DEEDS OF KINDNESS. It almost seems as if God has made "little deeds of kindness" as the special work for boys and girls. They have so many wonderful opportunities for doing a little act for younger brother or sister, for mother and father as well as for others, both young and old. Juniors, just keep your eyes open for opportunities for little deeds of kindness, and you will be surprised how often you will find them and what joy you will have in doing them.

Juniors, let us seek out these little things, these diamonds in our own yards, and make use of them. By them, we not only render God a service, but we are building up a Christian character for ourselves.

PICTURE STUDY. Picture No. 509, The Angelus. These people in our picture are humble peasants, just as we have seen in our pictures for the last three weeks. They are toiling all day long in the fields, yet when the church bell which we can see in the far distance rings, they find time enough to stop and humbly bow their heads while they give a few words of thanks to the Heavenly Father. As we are busy all day long, at school, at home, at play, as we try to serve the Lord, as we look about right where we are for things to do for the Lord, do we ever stop to thank God for His many blessings, to ask Him for help?

MEMORY WORK. Teach additional verses on Service, and put on Service Chart. Review all the verses on the chart.

HANDWORK AND RECREATION. See suggestions in Topic for March 11.

CLOSING EXERCISES. Hymn, Lord's prayer, Mizpah benedicion.

THE MISSIONARY AND THE PRINTED PAGE

(*Continued from page* 18.)

earnest burdened seeker, get a message. The young, anxious, ambitious student, as well as the sin-crushed, hopeless individual, gets the message he needs. The kindergarten child carries an appropriate leaflet to the busy, care-worn mother who can't come to kindergarten mothers' meeting. The missionary and Bible woman, visiting in the hospital, remember the hurrying nurses as well as the restless sufferers. One of our most earnest Christians was a busy nurse who received a tract one day from a missionary. In several stations leading libraries are kept busy, in the missionaries' homes, the churches and kindergarten. The missionary knows her guests and classes, the pastor knows his. The young men in the church Y. M. C. A. love to lend the books they like to the friends they bring. The kindergarten teacher knows the mothers and big sisters and brothers in the kindergarten homes and can lend the right book to the right person. We have also had a few rotating libraries in our mission, i.e., the missionaries and Japanese pastor carrying as big a supply of books as possible on bicycles. They make trips at regular intervals through the country, stopping at as many schools or villages as they can cultivate. The new supply of books each time is left at the first few places reached and the previous installments passed on in order.—*Lutheran Woman's Work.*

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

BOOK REVIEW

LASTING INFLUENCES OF JESUS CHRIST: The Rev. Charles E. Kistler has given us in this book, published by Pilger Publishing House, Reading, Pa., an excellent devotional book. The Foreword from Martin Luther is excellent. The style is simple and direct, for example. "No mere man, no company of men, no combination of earthly rulers and nations on earth, could have accomplished the work that Christ did. . . . Then learn to know Him well. You will be happy in the assurance that you have a friend in Him who is willing and able to help you, and who will never leave you nor forsake you." Again, "In His great eagerness to rescue souls, Christ willingly endured the most powerful temptations of wealth and worldly glory to help men escape the lure of riches. . . . Christ also shows men how they can clear themselves from the heavy burden of guilt that rests upon those who have become rich at the expense of others." . . . "Jesus did not only wait for people to come to Him, but He also went out to meet them. He presented Himself as the Good Shepherd who sought until he found the lost sheep. . . . His invitation is especially directed to all that labor and are heavy laden. The cares and hardships of this life are great and many . . . the truth is that every person now living from helpless infancy to tottering age is a burden bearer."

The book is bound in cloth, pp. 308, Index and sent postpaid for $1.50.

COLUMBIA DISTRICT

A new news bulletin issued by the new League on the far West coast, the Columbia District, composed largely of leagues in Oregon, is bright and interesting, and shows a commendable spirit in the way the work of the League is handled by these isolated organizations. Here are a few gleanings:

ASTORIA, ORE.

Memorial League is studying the League Topics in their devotional meetings, and have interesting studies. A "Harvest Social" was held in October. This League will entertain the District convention in 1923. During the holidays a social was planned for the Leaguers home from college.

NEW ERA, ORE.

The League here sent five delegates to the District convention at Dallas. At the next meeting a "Convention Echo" program was rendered, with reports of all the convention activities.

St. James' League, Portland, Oregon, is a live, wideawake organization. They have strong working membership and devotional committees, which get the members to the meetings, and provide interesting programs. A campaign for new members, with four automobiles pressed into service, has been a feature which brought results. Tithing has been instituted, and personal devotion fostered by the "Quiet Hour." The standard of efficiency adopted for the district has been submitted and the League pledged to carry it out.

THE DALLES, ORE.

After entertaining the convention, this League settled down for its winter work, with well attended devotional and business meetings. Practical service is emphasized. A book a month is presented to the Public Library, "The Conservative Character of Martin Luther," by Stephenson, being given in October. The sick members of the League are remembered with gifts and visits. A League at work and study, as Zion League, will grow steadily.

NEW YORK

BROOKLYN AND LONG ISLAND DISTRICT

Here is the Marching Song of the District, composed by St. Luke's, Brooklyn:

We are the Brooklyn Luther Leagues you hear so much about,
The people stop and stare at us whenever we go out;
We're noted for our Fifteen Points and clever things we do;
Most ev'rybody likes us—we hope you like us, too.

Chorus: As we go marching and the band begins to p-l-a-y
You can hear them shouting
The Brooklyn Luther Leagues are on the way.

Our interests are many; all our work is done with prayer;
To Church and Inner Missions we devote a goodly share;
But when our work is over, and our daily tasks are done,
We leave all cares behind us and have a little fun.

On December 15, the presidents of the District met together with the Executive Committee, and discussed plans and a program for the work of 1923.

The District plans to intensify its work through encouraging the use of the "Fifteen Point Program" in every League, urging daily Bible Reading, church attendance, the circulation of the Lutheran, Luther League Review, and Luther League Reading Course, better plans for devotional, business and social meetings, and an effort to have one hundred delegates at the next State convention.

The District plans to extend its work through aiming at an active League in every United Lutheran Church in the territory; a live Intermediate or Junior League in every congregation, and will assist in the organization of a League in any Lutheran Church in the vicinity. The Inner Mission program of the district consists of services and entertainments in hospitals, homes, Thanksgiving and Christmas cheer to unfortunates, the support of an orphan child. The foreign mission work consists of the support by various local leagues, and the raising of between $500 and $1,000 in the District for the Japan Seminary.

Four front line Leagues and eight Standard Leagues was the measuring up of the District on the Fifteen Point Program for 1922; the

goal for 1923 is one Banner League, eight Front Line Leagues and the remainder, fourteen, Standard Leagues.

BUFFALO

The fourth quarterly meeting and supper of the Buffalo District Luther League was held in Christ Church, October 25. A supper was served at 6:30, after which Rev. F. Melville spoke on "The Leaguer and His Money." A business session followed, after which an address on "Our New Objective" was delivered by Mr. Harry Hodges, General Secretary of the Luther League of America, and one on "The Intermediate League" by Mr. Fred Heins, of Hartwick Seminary.

INDIANA

NAPOLEON

St. John's League with a membership of seventy-one, meets every Sunday evening, and also takes charge of the evening service. One of their members is preparing for the ministry. Plans are being made for the entertainment of the District convention.

INDIANAPOLIS

St. Mark's League has both Senior and Intermediate departments. At Thanksgiving distributed food, canned goods, etc., to needy. Has pledged aid in the establishing of a mission congregation.

OTTERBEIN

St. Paul's League has an active devotional committee, with the programs carried out in a different manner each meeting. Is assisting the church in raising funds for the purchase of a building for social purposes.

COLBURN

Zion's League held a Thanksgiving social and gave a play.

LAFAYETTE

Holy Trinity League prepares their programs in advance—a committee arranging for the meetings six months in advance. A reception was given to students of Purdue University. A canvass for subscriptions to *The Lutheran* was conducted by the League.

MULBERRY

Zion's League, composed largely of Weidner Institute students, have interesting meetings. The Topics are thoroughly studied and discussed.

DARLINGTON

A new League, with twenty members, was organized here.

NEBRASKA

DISTRICT LEAGUE

The Luther Leaguers of Leigh and Creston are organizing a District League.

Plans are being made for the organization of the Lincoln District League. Miss Esther Schmitz and Miss Marie Helzer are visiting the Leagues in an effort to organize with all four, Grace Lutheran, Friedens Lutheran, St. John's, and the Havelock League.

The Omaha District League had a rally on October 18. One hundred and seventy-eight were present. The spirit prevailing at the meeting was the best there has ever been at a District meeting. Rev. Blancke gave a very inspiring talk on the opportunities of a young Christian today.

ST. LUKE'S, EMERSON

The League is refurnishing the Church with hymnals. At a recent Hallowe'en party a neat sum was raised which will be used in carrying out the League aim.

OHIO

During the past month the Central District under the leadership of its president, Mr. John Linsenmeyer, and his executive committee carried out a most unique and interesting program. The committee issued an invitation to all the Leagues in the district asking them to attend a chicken supper which was served by the Galion League at a very nominal cost.

After the supper the president of this district called upon each of the representative Leagues to report the result of their extension work, which had been assigned them. Their aim is to have a Luther League in every United Lutheran congregation in the district.

As a result of this effort a new League was organized at Wooster and Magnolia, Ohio. Other congregations promise the organization of Leagues in the near future.

We believe that this plan could be worked just as effectively in other districts, and serve as a medium for greater Luther League work. It offers unlimited opportunities for the activity of our districts. Should the territory comprising an entire district appear cumbersome to its district president, then it might be well to hold several of such meetings in different parts of the district, where a centralized point can be decided upon. Let the object of these meetings be that of promoting better fellowship, development of extension plans, and encouragement of definite Christian service.

We have been informed that the Central district has presented the Oesterlin's Orphans Home of Springfield, Ohio, a Christmas gift of twenty-eight dining-room chairs. These chairs were paid for out of subscriptions made by the various Leagues in the district. We think that this act of kindness in thinking of the orphans is worthy of special mention in the *Look-Out*.

The contest between Trinity League of Akron and First of Mansfield is creating considerable excitement and enthusiasm. The program will continue until February. Thus far in the contest Mansfield holds the lead by a small margin. The highest attendance reached by Akron has been 186, while that of Mansfield has been 266. We congratulate both Leagues on their splendid efforts.

Southwestern District Luther League of Ohio met in convention in the Indianola Church, Columbus, November 19. The Rev. Carl Sundberg, of Wittenberg College, and Miss Mary Markley, of the Board of Education, were the speakers. Chillicothe League sent sixteen delegates; Westwood, Dayton, sent thirteen.

The following Luther Leagues have applied for affiliation with the Luther League of Ohio: Fremont, Ohio; Mansfield, Ohio, Rev. C. Sheriff, pastor; Saint Paris, Ohio, with Miamisburg, Ohio, and Sugar Creek, Ohio, preparing to join the ranks in the immediate future.

ILLINOIS

DECATUR

Fifteen dollars was recently sent by this League for African Missions. A library has been started, which is to contain books pertaining to the Lutheran Church, the life of Martin Luther, and books of interest to young people. A Reading Circle will be formed, to be held the second Monday of each month, when the members will meet and discuss these and other books.

DIXON

The League here held their meetings throughout the summer, and found that not only was interest maintained during the summer, but a fine group of young people was ready to carry on the work when the fall season came. The annual Christmas party for the Nachusa Orphanage was given by the League, when members entertained the children in their homes for supper, after which there was a program at the church, and a distribution of gifts to all the children. The Sunday before Christmas a service was conducted at the County Home.

PENNSYLVANIA

The Lancaster District Luther League held its convention in Emmanuel Church, Lancaster, Pa., November 14, with about 100 delegates in attendance. All officers were re-elected. Three sessions were held. Rev. G. A. Kercher, of Mt. Joy, spoke in the morning on "The Luther League in Its Relation to the Church." In the afternoon reports of representatives at the State, National, and United Lutheran Church Conventions were heard and an address on "Christian Education and Luther League Sponsorship" was delivered by Dr. J. D. M. Brown, of Muhlenberg College. A "Fellowship Hour" was enjoyed at this session, preceding the supper. The address of the evening was made by Dr. A. T. W. Steinhaeuser, of Allentown, Pa., on the "Four Hundredth Anniversary of the Translation of the Bible and Its Influences."

WILKESBARRE

The Luther League of St. Paul's Church, Rev. L. Lindenstruth, pastor, on November 5 observed its twentieth anniversary. The League will use the booklet issued by the Boards of the Ministerium of Pennsylvania in connection with the Every Member Canvass at a number of its regular meetings, as a basis for the study of the work of the United Lutheran Church.

KANSAS

The Luther League of Children's Memorial Church, Kansas City, packed nineteen baskets this year and sent them out at Thanksgiving time. In each basket was placed a peck and a half of potatoes, a half peck of apples, a four-pound meat roast, celery, a dozen bananas, a pound of creamery butter, a pound of lima beans, a can of peaches, a can of peas, a quart of milk, two glasses of jelly, a loaf of bread, cabbage, a pound of coffee, a package of macaroni, a pound of sugar, and rice. These nine baskets found their way into nine homes where the Thanksgiving spirit would not have come had not our young people brought these things for them. As we give so we have that with which to give and Tabitha Home will receive a cash offering from these same young people.

NORTH CAROLINA

WINSTON-SALEM

Miss Marie Eloise Kinard, daughter of Rev. Dr. M. M. Kinard, pastor of Augsburg Evangelical Lutheran Church of that city, peacefully passed from the activities of the Church militant to the joys of the Church triumphant on November 29, 1922. She was an earnest worker and president of the Luther League of her church and found great delight in the study of any plan proposed for the good of the League. Though only in her twenty-third year, she was a force for righteousness in her church and community. As a leader she was endowed with ability and her judgment was relied upon by old and young.

GENERAL SECRETARY'S LETTER

(*Continued from page* 11)

its 1923 dues. Two years ago this League was in our debt to the amount of $2,000; today it is $50 in advance. Of course, you want to know how it accomplished so much in so little time. It secured a treasurer in the person of the indefatigable Clarence C. Dittmer. He has proved what a treasurer *can* do. He is now treasurer of the Luther League of America. "'Nuf said"!

Could we not clean up those Fort Wayne pledges in February?

A New Year letter has gone out to all Synodical and State presidents. Executive Committees will kindly arrange for its discussion at their meetings.

The late appearance of the January REVIEW was due to the holidays.

"League-ally" yours,

HARRY HODGES.

INDOOR AERIAL FOOTBALL

(*Continued from page* 22)

forward pass is caught and held beyond the opponent's end line.

Also the defending side (the side not possessing ball at snapoff) may gain these points by catching a pass in their own field of play and passing ball to one of their own side in their opponent's field of play, or beyond the opponent's end line.

There shall be no tackling or fouling or interfering with the progress of a player with or without ball. Attention should be given wholly to blocking or catching the passes.

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